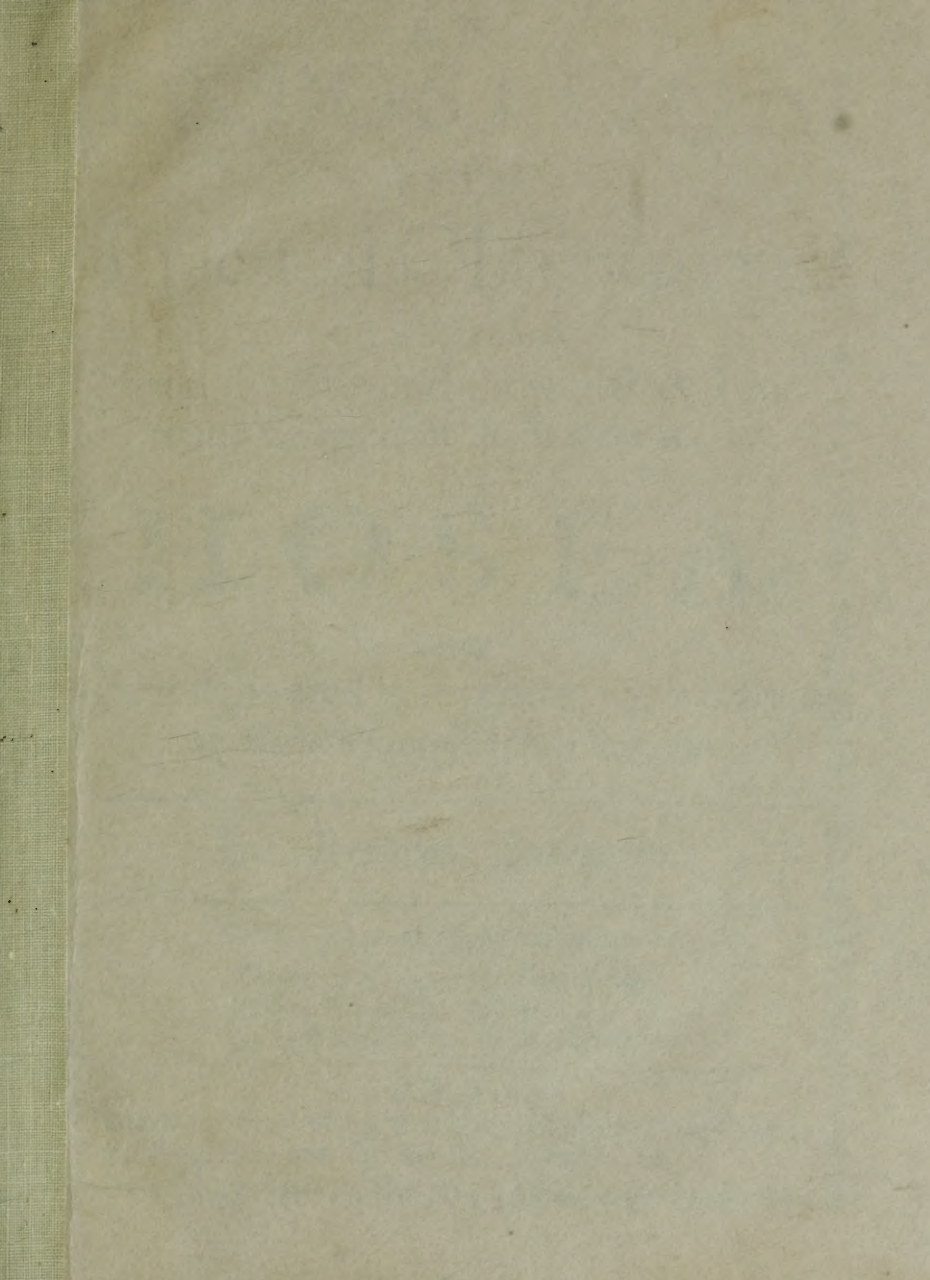


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Frank Baker



A N
EXPOSITION
WITH
Practical Observations
CONTINUED
Upon the Eleventh, Twelfth & Thirteenth Chapters of the PROPHECY
OF
HOSEA.

Being
First delivered in several LECTURES
at Michaels Cornhil, LONDON.

By *Jeremiah Burroughs.*

Being the Seventh Book published by

<i>Thomas Goodwin,</i>	{	<i>William Bridge,</i>
<i>William Greenhil,</i>		<i>John Yates,</i>
<i>Sydrach Simpson,</i>		<i>Will. Adderly.</i>

L O N D O N :

Printed by *Peter Cole*, at the sign of the *Printing-Press* in
Cornhil, near the Royal Exchange. 1651.

EXPOSITION

Tactical Observations

H O S E A

at Andrew Gostell, London.

Printed by J. Gostell, London.

Being the second book published by
Thomas Gostell, of the City of London,
in the year 1700.

L O N D O N

Printed by J. Gostell, of the City of London,
in the year 1700.

To the R E A D E R.

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V.4

GOD who alone is perfect in Himself, hath retained this Prerogative to Himself, That His Work should be perfect (as Moses speaks) And as another Holy One hath it, doth al his pleasure. Paul, though in what-ever he was to commit to Writing (in matters sacred) had infalibility of assistance, yet perfected not all he intended: These things we will do, if God permit, said he to the Hebrews: But we no where find extant any evidence, that he accomplished what he there intended; Namely, A full Methodical Discourse upon those first Principles, and Foundations of Religion, which that speech had reference unto. It is no wonder then, that if such a kind of Imperfection accompanied the Works of so great a Master-builder, if it attend those who build on this Foundation, and are not privileged (as yet he was) from building Hay and stubble.

This sort of Incompleatness hath befallen the Works of this worthy Author, in respect to the finishing of this Prophesie, which he intended, and had performed; wherein yet to the Church of God, there shal be no loss, there being no thoughts nor Notions suggested to any man, which though for the present they die with him. But the same Spirit that is the inspirer of

all, doth bring to light in some one or other servant o
God, in his own time.

What a Treasury of Thoughts seemed to be lost, and
to die with the Savior of the World, which he had not,
could not then utter; which yet the Spirit that fil'd him
without measure, distributed amongst the Apostles
that came after him, according to the measure of the
gift of Christ in each. There is no beam of Divine
Light hath shone into any mans heart that shal finally,
and for ever be put under a Bushe!; but in the end
shall be set up, to give light to the whol House.

The purpose of this Preface is, To consign the
Passport thorough the World, of these last Notes of the
Author upon this Prophecie; Namely, The Eleventh,
Twelfth, and Thirteenth Chapters; and to assure the
Reader, That they are the best and most genuine that
can be expected, being collected out of those under his
hand, at along; and the best Copies of those that took
them from his mouth: And to subjoyn this hearty prayr,
for a blessing from Heaven on these, & the rest of these
our Brothers Labors that are published; that this
Works may follow him, and he receive (at latter
day) a full reward, even according to the fruit of
his doings.

Thomas Goodwyn, & William Bridge,
William Greenhil, & John Yates,
Sydrach Simpson, & Will. Adderly.



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The Names of several Books printed by PETER
COLE, at the sign of the Printing Press in
Cornhil, by the R. Exchange, in LONDON.

*Seven Books of Mr JER. BURROUGHS, lately published; as al-
so the Texts of Scripture on which they are groundd.*

V I Z.

1. The Rare Jewel of *Christian Contentment*, on *Phil. 4. 11.* Wherein is shewed: 1 What Contentment is. 2 It is an holy Art and Mysterie. 3 The Excellencies of it. 4 The Evil of the contrary sin of Murmuring, and the Aggravation of it.
2. *Gospel-Worship*, on *Levit. 10. 3.* Wherein is shewed, 1 The right manner of the Worship of God in general: and particularly, in Hearing the Word, Receiving the Lords Supper, and Prayer.
3. *Gospel-Conversation*, on *Phil. 1. 27.* Wherein is shewed: 1 That the Conversations of Beleevrs must be above what could be by the light of Nature. 2 Beyond those that lived under the Law. 3 And sutable to what Truths the Gospel holds forth. To which is added, *The Misery of those Men that have their Portion in this life*, on *Psalms. 17. 14.*
4. A Treatise of *Earthly-mindedness*, on *Phil. 3. 19.* Wherein is shewed: 1 What Earthly-mindedness is. 2 The great Evil thereof. Also to the same Book is joyned, A Treatise of *Heavenly-mindedness*, and *Walking with God*, on *Gen. 5. 24.* and on *Phil. 3. 20.*

The Fifth, Sixth, and Seventh Books are, *An Exposition with Practical Observations*, on the 4, 5, 6, 7, 8, 9, 10, and 11. Chapters of the Prophecie of H O S E A.

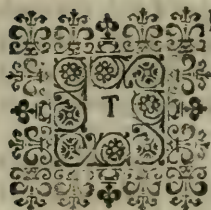


A N
EXPOSITION
Of the PROPHECY of
HOSEA.

C H A P. XI.

V E R S. I.

*When Israel was a child, then I loved him, and called
my Son out of Egypt.*



THIS Chapter is made by some, the sixth Sermon of *Hosea's* Prophesie. The scope of it is this: To clear God from severity, and to upbraid *Israel* for ungrateful and stubborn carriage, against Mercies and Means: and yet to promise mercy to the remnant, to his Elect ones, which is to the end of the 11. verse. As for the 12. verse, though it be made a part of this Chapter, yet it were more aptly a great deal joyned to the 12. Chapter; and so it is by some.

The scope of the Chapter.

Where the Chapter ends.

D

There

The coherence.

There were in the end of the former Chapter dreadful threatnings against Israel, that the Mothers should be dashed in pieces upon their Children, and the cutting off of the King utterly, this was in the close of the last Chapter. But now, doth not this argue God to be a God of ridgedness and severity? Where is the Mercy, Goodness, and Clemency of God towards his people? What! to have the Mother dashed in pieces against her Children! To cut off the King of *Israel* utterly! Yes, saith God, for all this I am a God of Mercy and Goodness, for I have manifested abundance of Mercy already, and am ready still to manifest more; but you have been a stubborn and a stout-hearted people against me. And from that General scope, Note:

Obs. I.

That, *God stands much upon the clearing of Himself to be a God of love and mercy*: Whatsoever becomes of wicked men, yet God will be cleared before all the world, that he is a God of much mercy; God takes it very ill that we should have any hard thoughts of him, let us not be ready to entertain such thoughts of God, as if he were a hard Master. I remember *Luther* hath such an expression, That, all the Scripture, the general scope of the Scripture it is, to declare the Lord to be a God of mercy and goodness; saith he, The whole Scriptures aim at this, *That we should believe and be confident that God is a gracious and merciful God*. And this is the scope of this Chapter. Let us rather charge our selves of wickedness, and ungrateful dealings with God, and let us for ever justify God and acknowledge him to be not only a Righteous God, but a Gracious God; though thou and thousands such as thou art shall perish to all eternity, yet the Lord shall be acknowledged a God of Mercy before his Angels and Saints for evermore. But thus much for the scope.

*Tota Scriptura
hec præcipue ag-
git, ne dubitemus,
sed certo speremus con-
fidamus & credamus Deum
esse misericordem
benignum patientem.* Luth.

When Israel was a Child.

At his firſt beginning to be a people, that's the meaning. In his yong time my heart was towards him. Indeed, the heart of God was to *Israel*, that is, *Jacob*, the Father of the Tribes, before he was born, before he did either good or evil: But here 'tis ſpoken not of the Father, but of the Tribes, *Israel*, when they were firſt a people, In their yong beginnings, then I loved them.

Expoſ.

Rom. 9. 11.
12.*When he was a Child.*The phraſe
opened.

That is, Firſt, When he knew little of me.

Secondly, When he could do little for me.

• Thirdly, When there was much vanity and folly in him, as there is in children.

Fourthly, When he was helpless and ſuccourleſs, and ſhiftleſs, and knew not how to provide for himſelf.

And further, *Tarnovius*, a learned Commentator upon this Propheſie, thinks that the Hebrew word that is here tranſlated a *Child*, is a word that notes the ſtubbornneſs of *Israel* againſt God, one that hath often ſhaken off the yoke of parents, or of a maſter, and ſo [Ky] that is tranſlated [*when*] is ſometimes [*although*] *Although Israel was a Child*, a *Forward* and *Perverſe* Child, that ſhook off the Yoke, yet then I loved him. And what a child *Israel* was when God loved him you may find, in *Ezek.* 16. 4, 5. &c.

Excuffit נער
ſignificat eum,
qui crebro ju-
gum parentū
vel Heri excu-
tit & quamvis
כי Tarnov.
in loc.

What a child *Israel* was. *Ezek.* 16. 1. &c. applied.

And as for thy Nativity in the day that thou waſt born, thy navel was not cut, neither waſt thou waſhed in water to ſupple thee, thou waſt not ſalted at all, nor ſwadled at all. (and then in the 5. verſe) None eye pited thee to do any of theſe unto thee, to have compaſſion upon thee, but thou waſt caſt out in the open field to the loathing of thy perſon in the day that thou waſt born: then in the 6. verſe, And when I paſſed by thee and ſaw thee polluted in thine own blood, I ſaid unto thee when thou waſt in thy blood, Live: yea, I ſaid unto thee when thou waſt in thy blood, Live. Again and again, (and then in the 8. verſe) Now when I

passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a Covenant with thee, saith the Lord God, and thou becamest mine.

Well, but wherein did God manifest that he did love Israel when he was a Child?

Mark the 8. verse, *When I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee and entered into a Covenant with thee, saith the Lord, and thou becamest mine.*

Wherein the
love of God
to Israel stood

The Love of God to Israel is exprest in these three particulars.

First, *That God made a Covenant with him.* Oh 'tis a great mercy of God, and a fruit of great love, that such an infinite God would be pleased to make a Covenant with his people, to bring them into Covenant with him; all man-kind was in Covenant with God at first, but falling from that first Covenant, there was but only a peculiar people that God took into Covenant with himself, and made it as a fruit of his great love, to take a certain people into Covenant with himself more than others.

And secondly, *Thou becamest mine;* that is, I had separated thee for my self, and took thee for a peculiar one to me, and intended special mercy and goodness to thee, *Thou becamest mine,* so as that I should have a special propriety in thee, and thou shouldst have a special propriety in me.

And then thirdly, *I confirmed all this by an Oath, I swear this unto thee;* Was not here love, for God to Covenant, to take in to such propriety, and to swear that we should be his? Thus when Israel was a child I loved him, that's the meaning of this Scripture.

Now the Note of Observation is this.

Obs. 1

First, *That, it is the priviledg of the Church and of the Saints, for God to love them:* God loves his people, this is their priviledg.

priviledge, he loves them with a *ſpecial love*. In the 12. of Jer. 7. they are called, the *dearly beloved of Gods ſoul*; ſee Jer. 12. 7. how God loves his people. God he delights in his Saints, and there is nothing in the world that ſhould ſanctifie a gracious heart more than this; *That God loves him*; And as Gods love is extraordinary to them more than to other People, ſo their love again ſhould be reflected upon God in a more than ordinary way; There's nothing can be a recompence to Love, but Love: that's certain, Love is never ſatiſfied but with Love; And therefore, ſeeing God profeſſes love to his people, he doth expect love from them, therefore he will not be ſatiſfied with any duties you perform, whatſoever you do, but it muſt be out of Love, Love muſt have Love, and know, that you cannot prize Gods love more than God prizes yours, there is nothing in Heaven and Earth that God prizes more than the love of his Saints, and therefore, if ever Gods love, or Gods prizing of your love, may gain love, Oh you Saints, love the Lord. That's the firſt.

But Secondly, *It's a great aggravation unto ſin, to ſin againſt love*. For to that end God here ſhews that he loved them, that he might aggravate their ſin ſo much the more, and cleer himſelf. Many times you make in the daies of your humiliation, and at other times, many aggravations of your ſin, that your ſin it is againſt knowledge; this is great; That your ſin it is of an hainous nature, that it doth a great deal of hurt, that it brings you under dreadful threatnings, that it provokes the wrath of an infinite God againſt you; theſe are great things for the humbling of your hearts for ſin. But above all aggravations for ſin, this is the great aggravation, That your ſin is againſt Love, that though God hath ſhown much love to you, yet you ſin againſt a loving God, and a gracious God. God begins with this aggravation, being his ſcope here to cleer himſelf, and to charge his people of ungratefulneſs, yet God loved them. Oh! ſins againſt love are great ſins indeed.

Obſ. 2.

But

Obs. 3.

But Thirdly, *I loved him when he was a child.* It's very useful to call to mind Gods old love. That's the Third Note; The love of God unto us when we were children; yea, the love of God unto our fore-fathers, the love of God unto a people when they were at the first beginning, the antient love of God to a people, 'tis of very great use, it is of great use for al to consider of the love of God in former times to them; nay brethren, it would be of very great use for us to consider of antient love of God to *England*. And I will give you one remarkable Note of Gods antient love to this Nation, that's this; That it was the first Nation that ever God set his heart upon for the chusing of the Gospel, the first Nation in the world that by publick Authority did submit to the Gospel, and certainly God remembers that love of *England*. For we find it recorded; it's

Gods antient love to *England*.
An instance of it.

England the first Nation in the world that God chose for the embracing Religion by publick Authority.

Lucius of England is said to be the first Christian King. (Centur. Cent. 2. Cap. 2. Tit. de Propagation. Ecclesiae ex J. Balæi Catal.) Who also by publick Authority established Christianity, about the year 169. Lucius in lucem prodit. de patre coello. J. B. Author primus apud Britones Religiones erat. Rossæi Britannia.

God remembers the kindness of *England's* youth & first love

true, we cannot expect Scripture for this, because it was since the time of any Scripture; but so far as we may give any credit to Stories, we find it, of all Nations upon the face of the Earth, the first that received the Gospel with the Countenance of Publick Authority. And this is not a little matter; Certainly the Lord remembers the kindness of our youth; and the old love of *England*, and the first love of *England* in receiving the Gospel. Indeed God caused the Gospel to be preached to other places before it was to *England*; y, but there was no place that by the countenance of Publick Authority did receive it so soon as *England* did, and therefore *England* may be said to be the very first fruits of the Gospel in that respect. Oh! 'tis good for us to consider of that, and many good uses we may make of
Gods

Gods old & ancient love; when we ſee any further expreſſions of Gods love it may encourage us upon the thoughts of his former love, there was an old love and this God continues, his old love unto his people, and ſurely God intends yet further love unto us.

And then for our ſelves in particular, It's very good for us to look back unto his ancient love: That is, Now God hath loved ſome of you from your child-hood, how the providence of God did work towards you then; Some of you (I ſuppoſe) in this place may ſay, that God loved you when you were children, when I was a child I had ſuch and ſuch expreſſions of Gods love towards me, It was love that I was born of Chriſtian Parents, and that I was brought up in Chriſtian education, That I was delivered from ſuch and ſuch dangers, yea (it may be) God began to reveal himſelf to me betimes. And if you would call to mind all the loving paſſages of Gods providence ſince you were children, you might have matter of meditation ſufficient. There's many of you that complain you cannot find matter for meditation: I'll give you a rule to help you in meditation at any time, it's this, When you cannot meditate of other things but you are preſently bewildered and know not whither to go, then turn your ſelves to this meditation, To think of all the gracious paſſages of Gods providence towards you ever ſince you were children, and this the weakeſt may be able to go along in. And that's the third Note of Obſervation.

Fourthly, *All Gods old mercies remain engagements unto duty, and aggravations to our ſin.* I loved him when he was a child; 'tis brought to that end, to aggravate their ſin, and further to engage them unto duty. Remember that the love and mercies of God unto you when you were children are engagements to duty when you are old. And they are aggravations of your ſin, The ſins of thoſe men and women that are againſt old mercies they are the greateſt ſins: Oh! that you ſhould ſin againſt that love of God

Particul. per-
ſons ſhould
reſpect Gods
ancient love
unto them
when they
were children

A Rule how
we may never
want matter
of meditation

Obſer. 4.

God unto you when you were children! God began with you then, and hath continued his love and mercy to you ever since; then, Oh! make this an aggravation of your sin; in the day of your humiliation, charge it upon your own souls, these and these sins have I committed, though God loved me, though Gods mercy and goodness was towards me when I was a child and hath gone along to me, yet I have walked unworthy of all that love and mercy, know that if you do forget the old love of God, yet the Lord remembers it, he remembers his old mercies, and he remembers your old sins.

Obs. 5.

But then fitly, *Let not our hearts sink in despairing thoughts, though we see that we are able to do but little for God, and though we are unworthy of love*; Though there be much vanity and folly in our hearts, and in our lives, yea, though there hath been much stubbornness, yet still let not our hearts sink in despairing thoughts, *I loved them when they were a child*, They could do little for me, and they knew little of me, and they were vain, and foolish, and stubborn, and yet I loved them. Certainly the waies of God towards *Israel* are as a type of his waies towards his Saints, as the afflictions of *Israel* are Typical to the Church; and we gather an argument to be patient in afflictions when we read how God dealt with the people of *Israel* in the wilderness; so we may gather an argument to help our faith when as we read how God dealt with them, though they were unworthy and were poor and weak, yet God loved them. Therefore you poor people that find your selves weak in understanding, alas! you know little, and can remember little of that which is good, and alas! you can do little for God, yea I find (perhaps faith one) much frowardness and stubbornness in my heart against God; but do you bewail it? if so, let not your hearts be discouraged, do not think that these are things that will hinder the love of God; Gods heart may be towards you notwithstanding this, when God comes to love he doth not find the object

Gods waies of mercy and affliction toward *Israel*, a type of his waies toward his people in all ages.

Gods love doth not find, but make the person lovely.

to be lovely before he loves, but his love makes the object to be lovely, therefore God can love though thou knowest little, and canst do but little.

But you will say, *He can love, I but, Will He love?* If I did but know that, this would satisfy my heart. Object.

To that I answer,

First, how ever, when you hear that God did love Israel when he was such a child that none eye pitied him, this is enough to help you against any concluding thoughts against Gods love, for God did love his people when they were as unworthy as you are. Answ.

And then secondly, But would you know whether God would love you? the readiest way for you to know whether God will love you, yea or no,

It is first, To raise up your faith, if you are able, upon such grounds as these are, Upon the consideration of his love to his people when they were unworthy.

And then secondly, In quietness and meekness of spirit to lay thy self before the Lord as an object of his pity. If thou dost not think thy self worthy to be an object of love, yet lay thy heart before God as an object of pity, and there resolve to wait til the time of love shall come, till God shall make known that his heart is towards thee for good, 'tis not the way for thee to be froward and vexing because of thy unworthiness, meanness, poverty, and baseness, and so to determine that he will not love thee therefore; but, I say, the way for thee to have the sense of Gods love, is this, When thou seeest there is no worthiness in thee why he should love thee, yet there is enough in thee to make thy self an object of his pity. How to know whether God will love us or no?

And sixthly, Doth the love of God to his people begin so soon? *I loved Israel when he was a child,* Oh! let not thy love then to him be deferred too long; Gods love begins betimes to his people, let not his peoples love be deferred too long. God is beforehand with you in love, and when ever we begin to love him it is upon this ground, Because

Youth. he loved us first. You who are yong youths, do you love God betimes, for if you be such as ever shall be saved, God did not only love you when you were a child, but he loved you before you were born, before the foundations of the world was laid; Oh! it is pity that the first springing of your love should not be bestowed upon God: Certainly old love is the best love, as old love in God is sweet, so old love in the Saints; it's a sweet thing to think that God loved me from a child; but then, if I can say this too, I loved God from a child, this will make it sweeter: put but these two together, Oh! when these two can be added, what is wanting to the comfort of ones life? God loves that love that is from a child, *Jer. 2. 2. I remember the kindness of thy youth, saith God.* For yong people to love God, Oh! God loves that, God loves the love of yong ones, the love of children; how sweet will old age be to thee if thou canst say thus, Lord, through thy mercy I have loved thee from a child, and that's an evidence that thou didest love me when I was a child? How many are there now that are old whom God loved when they were yong, that would give ten thousand worlds if they had them that they had known and loved God sooner than they have done? Though it's true, I lived in wickedness almost all my daies, and yet at length God manifested himself to me, and by that I know God hath loved me from eternity, but, Oh! that I had loved God from a child; I say, those whose eyes God enlightens, and hearts God converts to himself, would give ten thousand thousand worlds that they could but say this, Oh that I had but loved God from a child! You who are children and yong ones, do you begin betimes to love God, that if you live to be old you may say, that God loved you from a child. It was an excellent speech of *Auslin* when God pleased to work upon his heart, *Lord, I loved thee too late:* And so it will be with any that do begin to love God, they will say that they loved God too late; and it will be
the

What will
compleat the
comfort of
our lives.

Jer. 2. 2.

How we may
know whe-
ther God lo-
ved us when
children.

*Nimis serò te
amavi, Aug.*

the great burden to their ſouls that they loved God ſo late as they did.

And called my Son out of Egypt.

*I call'd him; that is, by Moſes and Aaron, I ſent them to call them out of Egypt and bring them from thence; and this ſeems to have reference to that Scripture in Exod. 4. 22. where the Lord ſaith, *Israel is my Son, even my firſt born.* Moſes comes to Pharaoh in the Name of God to have *Israel* out of Egypt, and he comes to Pharaoh after this manner, and, *Tell him, that God ſaith, Israel is my ſon, even my firſt born,* ſo in Jer. 31. 9. *I am a Father to Israel, and Ephraim is my firſt born.**

My ſon, The Seventy have it in the plural, *My ſons,* his ſons out of Egypt; but in the Hebrew it is in the ſingular, *I called my ſon out of Egypt,* and although the holy-Ghoſt ſpeaks of al the people in general, yet he puts them in the ſingular number, and in their very community they are call'd the ſon of God.

The Church (that's the Note from hence) *is related to God as a ſon to the father; yea, the very firſt-born; what God ſpeaks of the people of Israel is eſpecially intended towards his Saints which are the true Israel of God, they have the priviledg to be ſons unto God, to be children, Is it a light matter (ſaith David) to be the ſon in Law to a King? but then what do you think it is to be the ſon to the King of Heaven and Earth? and the Heir of Heaven and Earth? Is Ephraim my dear ſon? Jer. 31. 20. Ephraim my dear ſon, This is the priviledg therfore of the Saints, that God deals with them as ſons, I'll ſpare them as a Father ſpareth his own ſon that ſerveth him, in the third Chapter of Malachy, the 17. verſe. And the ſpecial priviledg that they have from this is, that they are not under that Law that ſlaves are under, in reference to God; thoſe that are in the ſtate of ſlavery they are under*

Obſ. 1.

Priviledges of
Israel refer to
the Saints.

Malach. 3. 17.

Saints there-
fore not under
the Law.

this Law, *Do*, or *Die*, if thou doest offend but in the least thou shalt perish for ever, the curse of the Law is upon thee; But the Sons of God are brought into another condition not to be under that Law, they indeed if they do offend may be corrected and chastized, but they are never under the Law of the sentence of eternal death for their offence; there's a great deal of difference between the administration of God towards Slaves, and towards Sons, This is the great priviledg of Son-ship, That thou art not under the Law, thou art brought under another Law, under the Law of Jesus Christ, that though thy sin indeed of its own nature, if God should deal with thee in Justice, would be enough to put thee under an eternal Curse, yet being a Son, God puts thee under another Law, and doth not deal with thee by that Law that pronounces a Curse against every sin. *They are Sons.*

Psal. 89. 30,
31. &c.

Obf. 2.

Jer. 2. 14.

Secondly, *Let wicked men who have to deal with Gods people, when any of the Saints of God are under their power, let them take heed how they use them; For they are Sons; they are not Slaves, they are the Sons of the eternal God, in Jer. 2. 14. Is Israel a Servant? is he a home-born Slave? why is he spoiled?* How comes it to pass that Israel is dealt with all so as he is? What, is not Israel a Son?

Use.

When as any of the people of God are under the power of any men, God looks upon them as Sons, and if they deal hardly with them God will enquire and will say thus, Is such a one a slave? had he been a slave I would not so much have car'd for your dealings thus with him, but he is a Son. You find in the *Acts* that they were afraid when they heard that *Paul* was a Roman. When thou knowest thou hast to deal with a Son of God, know that thou hast not so much liberty to misuse him as thou hast to misuse another man, though no liberty to misuse any.

Obf. 3.

Thirdly, *The Saints are not only Sons in their particular relation, but in their Community they are sons too: Take them*

joyn'd

joyn'd together, as the members of the Church, and ſo the whole Community of the Church now, is but as one Son; *I called my Son out of Egypt.* He ſpeaks of the whole Body of Iſrael: Now the Lord looks upon the Community of his Church as one Son in the ſingular number. There are many privileges that do belong to the Church of God in their Community, as well as in their particular relation.

And they ſhould labor to unite themſelves much together, ſeeing God puts them altogether in the ſingular number. Oh! the Lord loves unity in his Church.

Though a Son, yet in Egypt.

That's the Note further from thence, *That Gods Sons are not free from ſore and grievous evils in this world, though they be Sons, yet they may go into Egypt.* In Jer. 12. 7. *I have forſaken mine houſe, I have left mine heritage, I have given the dearly beloved of my Soul into the hands of her enemies.* Though the dearly beloved of Gods Soul, yet given into the hands of enemies: Though Gods Son, yet goes into Egypt: So the Church under Antichriſt for above twelve hundred years, God gave up his Sons into that ſpiritual Egypt.

We muſt not think therefore as ſoon as we come under greivous afflictions, that God hath caſt us off from being Sons; though they were in Egypt, yet ſtill they were my Sons. Now we are ready to think that if God bring us into ſore afflictions then we are no more ſons; No, thou mayeſt be delivered up to the power of the enemy, and yet a ſon of God ſtill, and no ſlave for all that, and no enemy. There's a notable Scripture in Deut. 32. 10. where it is ſaid of the people of Iſrael, *That they were in the waſte howling wilderneſs,* and yet they were *as the apple of Gods eye.*: ſo thou maeſt be delivered up to the waſt howling wilderneſs, to ſuffer ſore things, to be baniſhed from thy houſe and home, and to wander up and down in the wilderneſs, and yet remain as the apple of Gods

The Church one [in Faith, Spirit, Bap- tiſm, &c.

Eph. 4. 4, 5. not in outward

incorporation and viſible Government]

Obſ. 4.

Jer. 12. 17.

Deut. 32. 10. observed.

eye.

Gods Sons
 slaves to Sa-
 tan oft-times,
 and for a sea-
 son.
 And to wic-
 ked men;

which is the
 admiration
 of Angels.

God hath his
 time to call
 them out of
 that slavery.

Obf. 5.

Exod. 12. 42. *It is a night to be much observed of all the Children of Israel in their Generations; To be called from that Egypt was a fruit of Love; and so to be called from spiritual Egypt, (for mans natural estate, is a spiritual Egypt) to be cal'd from Antichristian Egypt is a great fruit of Love; and as 'tis a fruit of love, so it is an aggravation of sin, for so it is brought, I called my Son out of Egypt, and yet they did thus and thus.*

eye. It is a strange sight indeed to see a child of God, an Heir of Heaven, a Co-heir with Jesus Christ, one dearer unto God, than Heaven and Earth, to be under the power, the humors, the lusts of wicked men, of base ungodly ones; yet it is so, yea, for a time they may be slaves to Satan; I say, those that God hath an eternal love to even are for a season oft times slaves to Satan: But then they have not the comfort of this Son-ship, nor do not know it. But now they may know themselves to be Sons, and yet slaves to the humors of wicked and ungodly men, there is not a stranger sight in the world, I beleve the Angels in Heaven do not see a stranger sight that they more admire at, when they see a godly man to be under the lusts of wicked men; but this is Gods work for the present: God intends to manifest himself in another way hereafter, but for the present he fetches about the glory of his own ends this way, to let even his own dear sons to be in Egypt. But God calls them out of Egypt, God hath his time to deliver his people and call them out of Egypt: and 'tis but a Call, and it's done, it is as easily done as a man that gives a call for such a one out of such a place; let our bondage be never so great, 'tis but a word from God to deliver us.

Again, *It is a great mercy to be cal'd out of Egypt.* This the Lord here brings as a great testimony of his love to them, that he calls them out of Egypt. In Exod. 12. 42. *It is a night to be much observed of all the Children of Israel in their Generations; To be called from that Egypt was a fruit of Love; and so to be called from spiritual Egypt, (for mans natural estate, is a spiritual Egypt) to be cal'd from Antichristian Egypt is a great fruit of Love; and as 'tis a fruit of love, so it is an aggravation of sin, for so it is brought, I called my Son out of Egypt, and yet they did thus and thus.*

If God remembred this mercy, of calling them out of Egypt so many years before as an aggravation of their sin,
 how

how much more may the Lord make that an aggravation of our ſin that called us of late out of that *Egypt* that we were in? Many waies I might ſhew you that we were under as great, if not a greater bondage than the *Israelites* were under in *Egypt*. And there hath been as our ſtretched an arm (though not ſo obvious to ſence) in calling of us out, as in calling of them out of *Egypt*; now let not this be an aggravation of our ſin, the ſound of our cries under the yoke of our bondage is not yet out of our ears, and the very ſores of our ſhoulders through their yokes are not yet thoroughly healed, and therefore if we now before the ſound be out of our ears and our ſores be healed, yet grow to be wanton, fooliſh, vain proud, cruel, oppreſſing one another, and abuſing of our liberty, Oh! our ſin muſt needs be accounted exceeding great before God.

Applicat. to
England.

Well, but yet we ſee not all the mind of God in this expreſſion, nor the chief part of his mind, for we find in *Matth. 2. 15.* that there the holy Ghoſt cites this Scripture that now I am opening to you, and interprets it of Jeſus Chriſt. When Jeſus Chriſt was fain to fly into *Egypt* to ſave his life, the holy Ghoſt ſaith, That it was to fulfil that Scripture, *I called my Son out of Egypt*.

The Text as
cited *Mat. 2.*
15, further
expounded.

It is a very ſtrange Interpretation, as we have divers other ſuch in the new Teſtament, and *Hierom* upon the place ſaith, That *Julian* takes advantage upon this, and ſome of the *Jews*, with others that hated Chriſtian Religion, did take much advantage upon this quotation of *Matthew*, againſt the Authority of the Goſpel, and ſaid, ſurely it argued *Matthew* very unſkillful in Scripture, that he ſhould make ſuch a quotation as this, when it is apparant that it is ſpoken of the calling of the people of *Israel* out of *Egypt*. And truly we ſhould never have thought that there had been ſuch a meaning in this place of *Hoſea*, had we not found it ſo interpreted by the holy Ghoſt.

Hierom in loc.
Matthew's interpretation
ſeems ſtrange
to ſome.

Ghoſt. And by the way, before we come to open that, and ſhew how that was a right quotation of this Scripture, I'll but obſerve this one Note from it, that we may ſee that by the interpretation both of *Matthem*, and divers other places we find in the new Teſtament, that there is much more of the mind of God in the old Teſtament, than was ordinarily known to them that lived in thoſe times. Which of the Jews could have made ſuch an Interpretation, *I have called my Son out of Egypt*? That is, Jeſus Chriſt after he is born, he ſhall be persecuted and forced to fly for his life, and that into *Egypt*, and he ſhall come again out of *Egypt*; who could have thought the holy Ghoſt could have intended ſuch a thing as this is? Things were not underſtood til they came to be fulfilled, and then they were underſtood. And the truth is, as in the old Teſtament, ſo in the new, there are a great many Scriptures that we underſtand yet but little of. And the time of our knowing the meaning of them is reſerved to the time when they are to be fulfilled, many Prophecies we have in the *Revelations*, and other places, that are (I am confident) as dark to us as this place of *Hoſea* was dark to the Jews; and there is as excellent a ſpiritual meaning in many places of the new Teſtament hidden from us, that will hereafter to the Church of God be revealed clearly, as there were in the old Teſtament, many places (I know not whether I may ſay as many as thoſe) but are as much hidden from us. Jeſus Chriſt that was the Lamb ſlain from the beginning of the world, in *Rev.* 5. 'tis he that ſhall open the Book that is ſeal'd, and it is a fruit of the death of Chriſt, the Lamb, as he is a Lamb ſlain from the beginning of the world that ſhall open the Book that is ſeal'd: there are many things in the book of God that are ſeal'd to us this day, and 'tis the purchaſe of the blood of Jeſus Chriſt to open it, and when his time comes it ſhall be opened to us.

[* See *Bucer*
on *Matth.* 28.
P. 197. ſhew-
ing, that the

Apoſtles allegations of Scripture were not proper, unleſs to ſuch as

the holy Ghost enlightned to ſee the myſtical ſenſe of them; and except we ſhall ſay that thoſe Expolitions were received things in thoſe daies, as are among the Jews, now the *Chalde* paraphraſe; expounding many places of *Chrift*, which according to the Letter have another ſenſe, and this perhaps may be the ſafer to affirm, becauſe elſe it may ſeem the *Apoſtles* could not ſo well have charged the Jews with Obſtinacy, as *Act. 13.* and *Chap. 28.* and elſe where.]

I have called my Son out of Egypt

Interpreters I do find do much weary and tire themſelves and the readers about this point, and thoſe that will ſearch into Interpreters about the apeneſs of this quotation may quickly ſpend daies in it, I find the opinions reduced to theſe three heads.

Some think that *Matthew* quotes this but only by way of alluſion, and ſimilitude, that there is a ſimilitude between *Chriſt* going to *Egypt* and returning, as the people of *Iſrael* going to *Egypt* and returning, but that is a fridged and a poor, weak Interpretation, and againſt what is ſaid in *Matthew*, which ſaith it was that the Scripture might be fulfilled. Opinions about the place in *Matthew*.

But the ſecond hath more in it, which is of *Junius* that learned man, he think that the very literal ſenſe of the place is rather a Propheſie of *Chriſt* going into *Egypt* and returning again, than of the people of *Iſrael* going into *Egypt* and returning again. So he ſaith in his Paralels, in his 6th of the firſt book, it is (ſaith he) as if God ſhould ſay, I have threatned that I will utterly deſtroy the King of *Iſrael*, what ſhall I wholly deſtroy *Iſrael* therefore? No no, I will not do that for my Sons ſake, for though *Iſrael* is unworthy and receive not my Son, and by my Sons going into *Egypt* it is declared that they are unworthy of him, and that they ſhould never have my Son come among them again, yet he ſhall come amongſt them again, and that ſhall be an evidence to them that I will not caſt off my people of *Iſrael*, and it's a very ſpiritual and good Interpretation, and we find of-

Isa. 9. 6.

ten that, the Lord when he did promise mercy to his people, and would give an evidence that he would not destroy them, he would give a promise of Jesus Christ; as in *Isa. 9. 6.* *Unto us a Child is born, unto us a Son is given*: he seals the Promise that he will not cast off his people by promising the Messiah; so *Junius* thinks that the Lord here doth seal this promise of mercy to the people of *Israel*, that he will not utterly cut off his own people, Why? because he will call his Son out of *Egypt*.

3.
preferred.

(so *Hierom* on
Hof. 11. 1. ex-
pounds it.)

But, yet I cannot think that it will fully satisfie, but I will give you that which may more clearly appear to be the mind of God, and that's this, That this Scripture in *Hosea*, it was intended to be typical, not only to shew what was past, that God did indeed call his people out of *Egypt*, but to be a type of what God did intend for the time to come; as to give you other instances, there are many things that are spoken in the old Testament, that are spoken literally of some other things, and yet apparantly are meant typically of Jesus Christ, first in *Exodus*, 12. 46. compared with *John*, 19. 26. in *Exodus*, it is in the institution of the Pass-over where God saith, *Not a bone of it should be broken*: Now in *John* 19. 36. it is said, when as the Soldiers came to break the bones of the two Theeves that were upon the Cross, through a providence they find that Christ was dead and so they broke not Christs bones. One would think now that this were a meer accidental thing, but yet the holy Ghost saith there, it was for the fulfilling of that Prophecie, that not a bone should be broken. Thus you see things that are very accidental yet God hath a special work in them, God intends great things by things that seem to be of little moment in our eyes, What more light thing than that, that they should not break the bones of Christ? though meant cleerly at first, & literally concerning the paschal Lamb, yet typically concerning Jesus Christ. Compare two other Scriptures together in 2 *Sam. 7. 14.*

Exod. 12. 46.
and *Joh. 19.*
36, compared

Things acci-
dental are un-
der provi-
dene.

Great things
intended of
God by smal,

with

with *Heb. 1. 5.* in *Sam.* it's apparently ſpoken concerning *Solomon*, *I will be his Father, and he ſhall be my Son.* *2 Sam. 7. 14.* But now the Apoſtle in *Heb. 1. 5.* he ſpeaks of Chriſt *Heb. 1. 5.* there clearly, and ſaith, *To which of the Angels hath he ſaid, compared alſo.* *Thou art my ſon, this day have I begotten thee?* and again ſaith he, *he ſhall be my Son, and I will be a Father to him.* It's meant firſtly of *Solomon*, and typically meant of *Jeſus Chriſt*. So the people of *Iſrael* going into *Egypt* and turning back again, are meant literally of *Iſrael*, but God meant to Propheſie what would be done with Chriſt, that he ſhould go to *Egypt* and return back again.

And indeed, *God hath an eye to Chriſt in all things he doth*, in all his works ſome way or other they have reference to *Jeſus Chriſt*; that indeed was one of the greateſt works of God for his people carrying them to *Egypt* and bringing them back again, but God did not intend that ſo much, but he had an eye to *Jeſus Chriſt* in it. *Obſ.* God ſom way or other aims at Chriſt in all his works;

And we ſhall ſee hereafter (take this Note) that it will be one great part of the Glory of the Saints to ſee how God had an eye to *Jeſus Chriſt* in all his great works in the world; now we look upon ſuch a work, and ſuch a work to have ſuch an influence upon ſuch a buſineſs, but we do not ſee the reference that it hath to *Jeſus Chriſt*; hereafter it will be a ſpecial part of the glory of the Saints that they ſhall ſee how in all the works of God, he had an eye to *Jeſus Chriſt*; even the work of Creation; God would not have created the world but for his Son, and the fall, and in every thing he had an eye to his Son, for the magnifying the great work of his Son, and ſuch who had a ſpecial work of the Spirit of God in thoſe times did underſtand Gods meaning, though ordinarily they did not: I remember one learned Interpreter hath this expreſſion, to ſhew how they might underſtand Gods mind by his types, he expreſſes it thus, As it was with *Jonathan* when he carried his Bow and Arrows into the field *which to ſee wil be one part of the Saints glory.*

A ſimilitude

to give *David* a note whether he should fly away for fear of *Saul*, or return back again. Now when *Jonathan* shot his Arrows, he said unto his youth, It is beyond, and on this side. Now the youth knew no more but thus, that he was to look at the Arrow; yea, but saith he, *David* knew more, that when he said it was beyond him, then he should do thus, and when it was on this side then he should do thus. It is a very good expression in the difference of the types and the letter of things, those who knew but meerly the letter they were but like *Jonathan's* youth that did but only according to what *Jonathan* said, but *David* he knew the reach of *Jonathan*, and so was able to make use of it. Oh! it's an excellent thing to be able to understand the reach of God in his Word (as I may so say) and it's a fruit of love. It's a fruit of

A fruit of
Gods Love,
and of *Christ's*
Spirit, to un-
derstand the
reach of God
in Scripture

A comfort to
the Saints in
their suffer-
ings, that they
have a con-
formity with
Jesus Christ
by them,

the love of Jesus Christ to his Saints that we should know his mind more than other men do. And certainly if the people of *Israel* had but known this when they first went into *Egypt* and returned back again, that the Lord did aim at Jesus Christ in it. Would it not have been a comfort to them, if they had known that God intended to make them conformable to his Son? Would it have been a comfort to them to have known it? Then certainly it must needs be a comfort to the Saints to know now, that in all their sufferings they have a conformity to Jesus Christ; we know it now, and that's the reason why we do suffer, it is to make us conformable to Jesus Christ; the Jews did not know this, that which was the reason why God would have them suffer, but we know it, and therefore in all our sufferings we should exercise our faith in the sufferings of Jesus Christ, Do we suffer thus and thus? he did so, to take away the sting of our sufferings: and in a special manner you that have been driven from house & home, if there be any here that have been driven to fly for their lives, and perhaps you have been driven to go among strangers; Oh! but your suffering

uffering is not ſo great as the ſuffering of Jeſus Chriſt was, he fled for his life when he was but an infant, and did not only fly to ſtrangers, but to his enemies, to the *Egyptians*: you are driven but from one part of *England* to another, Oh ! exerciſe your faith in this; it was a very ſtrange work of Gods providence that preſently after he was born he muſt fly for his life; you that are ſain to carry your children with you, Oh ! remember how *Joſeph* and *Mary* was ſain to do it, wa ſain to fly for the life of Jeſus Chriſt, and carry him, and this flight was a great deal more than your flight, for they were ſain to fly to *Egypt*. Now ſuppoſing it was by land as that many reaſons may be given, they were ſain to fly a matter of an hundred miles through the deſert wilderneſs where there was no habitations: you fly from one town to another and find relief; they were ſain to fly above an hundred miles, it's fifty leagues, which your Marriners accompt three miles to a league, and was in the very deſert between the Land of *Canaan* and *Egypt*: Now though it's true, the people of *Iſrael* was forty yeers in the Wilderneſs; but it was not through the length of the place, three daies journey might have carried them into the Land of *Canaan*, but it was forty years that they were about it, God prolonged it, and they did intangle themſelves and were ſtubborn and Rebellions, and ſo it was prolonged, though the way was but in its ſelf ſhort: but yet certainly this flight of *Joſeph* with Chriſt to *Egypt* muſt needs be ſad and miſerable; it cannot be conceived that any of your flights ſhould be ſo ſad and miſerable as that was, for they could not carry any proviſion with them, but were ſain to fly in a private way to ſave the life of Jeſus Chriſt; Oh ! how often do you think did *Joſeph* and *Mary* look upon this Babe when they were flying through the deſert Wilderneſs, & think, What, is this the Son of God? Is this the Savior of the World? Is this he that ſhould be the redeemer of *Iſrael*? Is this he that is God and Man?

Thoſe that fly with their children.

The danger and length of Chriſts flight into *Egypt*.

The inward tentations of the parents of Chriſt in their flight.

Is this he that is the second person in Trinity, that presently after he is born we must fly for his life through a desert wilderness? Oh! the strange work of God in the very work of Mans Redemption! Things were so low and poor, and seemed to go on in such a contrary way, as it would have put any ones faith to it, to have thought that Jesus Christ should have done such great things as he did. Oh my brethren! this is the way of God to put the faith of men to it, especially at first. So it was with Christs flight into Egypt. It follows;

V E R S. 2.

As they called them, so they went from them, &c.

Expos.

AS they] That is, *Moses* and *Aaron*, and other Prophets, and Ministers of God sent unto them, they called them to serve the Lord, and to worship him according to his own way. And especially they called them from Idolaters and false worship.

καλῶς μετῴν
ἀπομ. 70.

2 Cor. 5. 4.
illustrated.

As they called them, so some turn it; that is, Though they were so called, *so called*, yet they went from them. When the means of God is so powerful, to resist then is a very great evil. If our Gospel; that is, our Gospel preached with so much plainness and power is hid, it is hid to those that are lost. But take it here:

Calvin in loc.

As they called them] that is, Look what earnestness there was in *Moses* and *Aaron* and other Ministers of God to call them from their evil waies, so much stubbornness and stoutness was it for them to go against it. Calvin thinks it is, *Because they called them, THEREFORE they went from them.*

Because they called them; that is, They went from them for the very nonce (as we use to say.) Because *Moses* would have us do thus and thus, we will do the quite contrary for the very nonce.

They

They went from them : that is, Turned their backs upon them ; like ſtubborn Children and Servants when they are called they will not hear, but turn their backs upon you ; ſo did they to Moſes. From whence obſerve ;

First, It is a mercy of God, to have Gods Miniſters calling us to obedience. Who are we that God ſhould ſend his Meſſengers after us ? What need hath God of us ? Suppose we go on in the waies of death and periſh, what ſhal God loſe by it ? But this is Gods mercy, that he will call after us ; God may ſay, If you will go, go on and periſh everlaſtingly : Oh ! but he doth not ſo.

Obſ. 1

Secondly, When God hath called us out of affliction, it is a great addition of mercy to call us out of ſin unto duty ; and we ſhould account one as great as another. We think it a great mercy if the Lord will call us out of an affliction ; but when God calls us out of a miſery, and calls us to a duty, Do you think that that's as great a mercy ? That's a ſign of a ſanctified heart indeed. You are in ſickneſs and under great extremity ; if God ſhould ſay, I wil give out my Word to deliver you, that would be a ſweet word you would ſay. I but when God gives out his Word to call thee out of thy ſin to a duty, thou ſhouldeſt as joyfully take an hint of that Word of God too ; Oh ! do you prize Gods call unto you from ſin to duty, as much as from miſery to proſperity.

Obſ. 2.

Thirdly, It's a great aggravation of mens ſins if they be called to duty, after God hath called them out of miſery and they do not obey it. After thou com'eſt out of an affliction, whether bodily or ſpiritual, God expects thou ſhouldeſt as diligently hearken to his call that calls thee to duty, as thou doeſt take hold of his mercy when he held it to thee to deliver thee out of thine affliction ; charge thy ſoul thus, Oh wretched heart that I have, I called to God, and God hath heard my call, and now God hath delivered me, and calls me to a duty, and ſhall I ſtop mine ears againſt Gods call ? Oh how juſt were it for God to

Obſ. 3.

How we ſhould charge our ſouls if we answer not Gods call to duty after deliverance.

leave

leave me in misery, when I turn my back to him when he calls me to a duty!

- Obs. 4. Fourthly, For men not only to disobey Gods call, but to turn away themselves from it, and from those that speak to them in his Name, this is very wicked, a high degree of sinfulness before God: In Jer. 2. 27. They have turned their back unto me, but not their face; and so in Jer. 32. 33. They turn their backs, that's more than not to obey. Our backs, that is, Chap. 18. 17. to refuse to obey, to resolve not to obey, in Jer. 18. 17. God threatens them that in the day of their calamity he would shew them his back too; as when a Traytor is petitioning to his Prince, so long as the Prince is but willing to parly with him, and reade his Petition, there is hope, but if the Prince turns his back and will not look upon his Petition, there's no hope then: So there is hope of people that we may bring them to obedience so long as they will hearken to the Word, but if once they turn their backs, then there's little hope; so when God turns his back upon sinners there's little hope then. Remember you that turn your back upon calls to obedience, Oh! remember that Scripture in Jer. 18. 17. that God threatens in the day of your calamity he will turn his back to you. Now this wickedness men do not grow to on a sudden; at first they are loth to be convinced that such a thing is a truth, but at length when the evidence of truth comes cleer they in a desperate way turn their backs upon it and resolve not to hearken to it: a famous instance you have of this in Jer. At first they said that Jeremiah did not speak the Word of the Lord, but Jer. 43. 2. with Chap. 44. 86. afterward, As for the Word of the Lord that thou hast spoken, we will not hear.

Obs. 5. Fifthly, It is yet a higher wickedness to have our corruptions irritated by the Word and provoked. As they call'd, so they went away. When mens hearts grow as Lime, that the showers of the Word shall inflame them, this is a sad condition indeed; when the more cleer evidence they have

Simile.

have of the Word, the more deſperate wicked they grow. We find it ſo in ſome places, when the word comes with the greateſt power, this is all the effect it hath upon the hearts of men, to make them the more deſperate wicked. You wonder ſometimes that where the Word is preached with power men ſhould grow more wicked; wonder not at it, for where the Word doth not convert ſinners, it doth harden them.

Why men
moſt wicked
where there is
great means

Sixtly, From the extream perverſeneſs and ſtubornneſs of the Jews we may learn this Leſſon, *That Gods free Grace is very great and very ſtrong*; the Lord was merciful to his people that were thus ſtuborn and ſtout, but the more they were call'd to obedience the more wicked they grew, and yet Gods mercy continued towards them for a long time together, and indeed in that God ſhould ſet his heart and love upon ſuch a people as this, it is one of the greateſt helps againſt deſpair almoſt as any we know, Do but look into the Book of God, and reade of the people of the *Jews* what wretched, ſroward, perverſe, ſtuborn, ſtout-hearted people they were, and yet that God of all the people of the earth ſhould chuſe them to be his peculier people; Oh! the free Grace of God! there's nothing that God hath in his deſign more than to honor free Grace. I confeſs I had thought to have ſpent

Obſ. 6.

ſome time in ſhewing to you the extream ſtubornneſs of the people of the Jews, and all to this end to magnifie the free grace of God towards ſuch an unworthy people; you find that God doth ſo himſelf when he ſpeaks of his Mercy to that people, he doth give them this notice, That he would have them to know, that what he did for them was not for their own righteouſneſs, in *Deut. 9. 6.*

The Jews a
very wicked
people:
yet notwith-
ſtanding God
makes them
his peculier
people.

Underſtand therefore that the Lord thy God giveth thee not this good Land to poſſeſs it for thy righteouſneſs; for thou art a ſtiff-necked people; As if God ſhould ſay, I might magnifie free Grace, whereas I might have choſen ſome other people that might have been more yeeldable to my hand, I

Gods greateſt
deſign is, to
magnifie his
free grace.

Deut. 9. 6.

- chose you, that it might appear that all that I did was out of free Grace. In *Psal.* 78. 8. *Be not stubborn as your forefathers were*; they are called stout-hearted, stiff-necked, strong, they seem to be of strong spirits, but it is strong against the truth; and though stubbornness hath a kind of Glory in it, yet the truth is, there is nothing but weakness in it: in *Ezek.* 16. 30. *How weak is thy heart, saith the Lord, seeing thou doest all these things, the work of an imperious whorish woman*? They are said to be strong-hearted, stiff-hearted, but saith the holy Ghost, how weak is thy heart? and you shall find in Scripture that they are called stiff-necked, and Iron-sinewed, and that they walked contrary to God, and that they are perverse and crooked, and that they had hardened their hearts and made them like an Adamant; and saith *Stephen*, *You have alwaies resisted the holy Ghost*; and impudent children, and rebellious children: It is very observable if you read those Scriptures, presently after they came out of the Land of *Egypt*, within three daies after God had shown them such a miraculous work they fell to murmuring, nay, they did not stay so long, for it is said in *Psal.* 106. *They provoked the Lord at the Sea, even at the red Sea*. And in *Exod.* 16. 2. 28. and in chap. 17. ver. 2. the people did chide with *Moses* again, so read the story of *Exodus*, *Numbers*, *Deuteronomy*, *Judges*, and the *Kings*, and you shall find them continually rebelling, a people with an Iron sinew against God, and yet for all that the Lord makes choice of this people, and loves them; Oh! free Grace, the free Grace of God. When your children are stubborn and stout against you consider of this, you think it a grievous affliction to you, Oh! but there is none in the world that are so crossed with stubborn children as God himself is.
- And though you should find your hearts to be very stubborn, yet for all that do not have your hearts sink with despair, for Gods Grace is free to overcome even stubbornness,
- Pfal.* 78. 8.
- Ezek.* 16. 30.
- Act.* 7. 52.
- Pfal.* 106. 7.
- Exod.* 14. 11, 12.
- Exod.* 16. 2.
28. Chap. 17.
2. with the continual story of the *Israelites* confirm the doctrine.
- A meditation for parents vexed with stubborn children.
- Use.
- Comfort against a stubborn heart.

neſs, as it did here. You have a moſt remarkable place for that, for the overcoming of ſtubornneſs, in *Exod. 34. 9.* *Let my Lord I pray thee go amongſt us (for it is a ſtiff-necked people.)* This was no argument of deſpair, that God ſhould not go among them (*for it is a ſtiff-necked people:*) But *Moses* makes ſuch an argument with God, Lord, they are a ſtiff-necked people, yet I pray thee let my Lord go amongſt us, and pardon our iniquity and our ſin, and take us for thine heritage. [Where by the way we may note how the Chalda paraphraſe renders this, viz. *Let the Maſteſty of the Lord go with us; the Maſteſty or Divine Preſence: the Hebrews call it Shecinah שכינה* they uſually diſtinguiſh this from God the father, and ſay there is no coming before the bleſſed high King without *Shecinah*. So our Savior more plainly, *John, 14. 16.* But to return.]

God holds forth by this example that he would have none ſink with deſpair, but be brought in by his free Grace, notwithstanding their ſtuborn hearts that they have had againſt him.

Now as for the latter part of this ſecond verſe, of their ſacrificing to *Baalim*, and burning incenſe to graven Images, I ſhall not need to ſpeak to that, as having ſpoken of that heretofore.

VER. 3.

*I taught Ephraim alſo to go, taking them by their Arms:
But they knew not that I healed them.*

HERE we have the third degree of Gods goodneſs towards *Ephraim*, the fruit of his love, he call'd them out of *Egypt*, and he call'd upon them by his Prophets, and he taught them to go.

God here compares himſelf to a Nurſe, or to a tender Mother, or loving Father, that carries along the child, and guides the hand of it, and the feet of it; and as they

Expoſ.

Psal. 77. 20.

The Text
referred to
Deut. I. 31.

are leading the children if there be any rugged foul way, the Nurse or the Parent takes them up in their Arms, such was my dealings towards Ephraim said God. In Psal. 77. 20. God there is said to lead them by the hand of *Moses* and *Aaron*, like a flock of Sheep. But here he is said to lead them like a Nurse, or a Parent, and this expression seems to have reference unto that we have in Deut. I. 31. *In the Wilderness the Lord thy God did bear thee as a man doth bear his son in all the way that ye went*; Look as a man leads his son by his hand, and when he comes to hard way doth bear him up and take him in his arms, so did the Lord thy God deal towards thee as a man to his son: for so he call'd Ephraim in the former verse, *his Son*, he loved him when he was a child; so he is compared to to a child, and God to the parent that teaches him how to go, God taught them how to go in their way out of Egypt all along in the Wilderness until they came to *Canaan*.

Psal. 107. 7.
observed.

When they came first out of Egypt they knew not which way to go no more than a child, and if God had left them when they were brought out of Egypt, certainly they had perished in their way, the way was very full of difficulty in which they were to go, and God did seem to leade them about, but the Scripture saith, *He led them in the right way*, in Psal. 107. 7. though they were forty years in the Wilderness, whereas they might have gone through within a few daies, yet still they were led in the right way, *God taught them to go*.

From whence there are these Notes of Observation.

Obl. I.

First, *When God calls his people out of afflictions, yet they know no more how to go, to guide themselves in their way than a little child doth*. We think if we be delivered from such and such an evil we are well, but when God doth grant deliverance if he should leave us there, we should quickly spoil our selves, we should quickly turn the mercies that have

we have into miſery if we be left but a while; It is the pride of mens hearts that makes them venturous of themſelves, hence they get many a knock and bruife; Oh! many ſtumble in their way and ſplit themſelves and periſh becauſe they will be going themſelves and not depend upon Gods hand.

We find by experience now God hath brought us out of Egypt here, in great meaſure we are called out of Egypt, and we hope that God intends a *Canaan* to us, yet what children are we? we do not know how to ſtep a ſtep in our way, Oh! how often have we been at a ſtand in our way ſince God hath been pleaſed to call us out of Egypt? we have been at a maze, not knowing which way to take, this way or that way, Oh! how often have we fallen in our way, and gone aſtray? If ever people had need to have God to teach them how to go, then have we at this day; our path is an untroden path, and there are many ſtumbling blocks in our way, we often ſtumble and fall in them; Poor children have not more need to have the hand of the Parent or Nurſe, when they go upon the Ice, in ſlippery waies, then we have need of the hand of God upon us to leade us in our way and to guide us. That's the firſt Note.

Uſe for
England.

Our path un-
troden.

Secondly, *The way that God leads people in many times may be a way of much difficulty*; he ſaid, he taught Ephraim to go, and led him in the way. If we enquire what that way is? it was the way through the wilderneſs, yea, before they came into the wilderneſs, before they came at the Sea, in Exod. 14. 9. *The Egyptians purſued after them, (all the Horſes and Chariots of Pharaoh, and his Horſemen, and his Army) and overtook them, encamping by the Sea, beſides Pi-bahiroth, before Baal-zephon. Pharaoh and all his hoſt purſued them, they were in a very ſtraight way, The Sea was before them, Pharaoh and all his Army was behind them, and they were encamping by the Sea, before Pi-bahiroth, at the mouth of thoſe Mountains, that the*

Obſ. 2.

Exod. 14. 9.

Baal-zephon
what?

the Mountains did compass them round about, and they were before Baal-zephon, that is, *the god of watching*, the Egyptians God that they made accompt was the God that did watch those that went out of their Country without any leave, they came before that God that was the God for their watching those that went out their Country, and to keep them from going out, and between the Mountains, and the Sea before them, and a great Army behind them, and yet God taught them to go; what a way doth God teach them to go in? And then when they go further they must go through the Sea, or no other way, God taught them to go through the Sea, and when they have gone through the Sea, Is all the evil over? No, they must come into the wast howling wilderness, and there be led along for fourty years together, and yet God doth reckon up his guidance of them here in this way as a fruit of his love.

Use.

So long as we are in Gods way, though the way be difficult, yet we have cause to bless God that we are in his way, and let not us be troubled at the difficulty of our way when we see God before us, and leading us in our way.

Obs. 3.

Thirdly, *Though we meet with difficulties in our way, yet God loves to teach his people how to go in their way; and the more difficult their way is, the more care hath God of them to teach them how to go.* We do not find such an expresseion of Gods care of them to teach them in any other way but this of theirs, when they went first out of Egypt; because that way was the most difficult, therefore God takes upon him in a special manner to teach them in that way.

Use.

Be not discouraged at your difficulties, but when you are in your way, and your conscience tels you that it is not a way that you have chosen to your selves, look up to God for guidance, cry to him; as you find in *Psal. 107.*

Psa. 107. 6. 7. 6. They cryed to the Lord in their trouble; (and then vers. 7.) he led them forth in a right way. Mark how these two are joyned

joyned together: *They cryed to the Lord in their trouble, and he led them forth in a right way.* When you are in ſtraights, cry to God in your trouble, the Lord will lead you forth in a right way. When we have been in the greateſt ſtraits England. and have had the hardeſt way to go, how hath God taken us up in his arms! Through Gods mercy, though we be very weak, yet we are gone on a great way even from *Egypt*, from our ſpiritual *Egypt* and bondage. It is unthankfulneſs in people, to ſay, We are in as bad a condition as ever we were. What God may bring us to through the unthankfulneſs of men we know not, but certainly through Gods mercy we have been led along a great way in our journey, God hath taught us to go; it hath not been the wiſdom nor providence of men that hath carried us on in our way ſo far as we have been, no, we have found apparantly we are not much beholden to the wiſdom of men for that way that we have been carried on in, but 'tis God that hath come in in our ſtraits, we ſee by what hath fallen out, how we ſhould have periſhed in our way, we ſhould have returned into *Egypt*; how often have we been ready to think, Would things were with us as heretofore they have been: Oh! this hath been the peeviſhneſs of our ſpirits, to be thinking of turning into *Egypt*: as it was with this people, though God was with them in their way, yet often they thought of returning back again. We have been ready to be thinking of by-waies for our ſelves, and every one to be ſhifting his own way, and what croſs paths have we walked in, firſt one way, and then another way, undoing what we have done? Firſt engaging men, and then diſ- The changa-
bleneſs of
thoſe that
have been
our guides,
Jer. 31. 22.
enlightned
and applied,
well
 couraging the ſame men that we have encouraged, though they have continued the ſame, yet our ſpirits have not continued the ſame towards them. VVe may apply that that you have in *Jer. 31. 22.* which is ſpoken in reference to their way, coming out of their captivity; *How long wilt thou go about, O thou backſliding daughter?* It may be

Jer. 31. 9.
illustrated.

well applied to *England* at this day ; Oh ! how long will we go about ? that is, shifting this way and that, and not daring to trust God in his way ; we are afraid that if we should go on in the right path that God guides us in, that we should miscarry, and therefore we go about, and that's the reason it is so long before we have our deliverance, because we go about, and do not follow Gods guidance in our way. There's an excellent promise that God makes to his people in Jer. 31. 9. in reference to the guiding of them in their way from their Captivity ; *They shall come with weeping, and with supplications wil I lead them: I will cause them to walk by the rivers of waters, in a straight way wherein they shall not stumble : for I am a father to Israel, and Ephraim is my first born.* This is a Scripture very suitable to that Scripture we are now opening. It's a fruit of fatherly love to guide us in a straight way, and keep us from stumbling. But mark how this shall be done:

It's a fruit of
fatherly love
to guide us in
our way.

They shall come with weeping, and with supplications wil I lead them. There must be weeping and supplication to cry to God for guidance in our way : As a poor child if it be left a little by the Mother or Nurse, it stands crying to be guided in its way ; and this should be our care in all our straights, not to fly upon this Instrument, or the other, but to cry to God to guide us in our way. We may apply this to Gods guidance of the soul from spiritual *Egypt* ; when God brings the soul out of the spiritual bondage he guides it in the way to heavenly *Canaan* : you whom the Lord are bringing out of your Spiritual Bondage, look up to God to teach you how to go : why ? For your way is a hard way, it is a straight way, it is a narrow way that you are going now, it hath many stumbling blocks in it, it hath many by-paths near it, that are very like to it ; Your way is a very slippery way, and you had need be taught how to go ; you may slip and fall and break your selves quickly if you be not taught how to go ; you that are yong beginners in the way

Applied to
the guidance
of the soul,

Why the soul
needs guiding

way of Religion be not too confident in your own understanding, and your own ſtrength : many poor children for want of the care of their Nurſes have gotten ſuch falls when they were children that have lam'd them and made them go crooked all their daies; and ſo it hath been with yong Profeſſors of Religion, many yong ones in the profeſſion of Religion, becauſe they have been too bold and confident in their own underſtanding, the Lord hath left them to ſuch falls that they prove but crooked all the daies of their profeſſion, but though they do go on in a way of profeſſion of Religion, they are but maim'd Profeſſors, crooked Profeſſors, becauſe of the falls that they have gotten when they were yong ones : And truly we have very great cauſe to fear that who lives but a few years, to ſee thoſe that are yong Profeſſors of Religion now live to be ſomething old, I ſay, we have cauſe to fear that thoſe that live to ſee it, will ſee a great many maim'd and crooked Profeſſors of Religion, for there are a many yong ones in theſe ſlippery times gets falls that venture ſo much upon the Ice, upon doubtful things that they underſtand not, which get ſuch falls and bruises that are like to ſtick upon them as long as they live. Some of you it may be may remember when you were children you would uſe to venture upon the Ice, and be ſliding, and you got ſuch bruises then that now you feel them ; Oh ! let yong ones take heed of venturing upon doubtful things, let them look up to God to make their way plain before them, and not lean to their own underſtandings leſt they have falls (I ſay) by which they get bruises that they may feel another day.

And further : *Seeing God makes it to be a fruit of his love to teach them how to go, when you ſee others ſlip and ſtumble in in the way of profeſſion of Religion and ſpoil themſelves, Oh bleſſ God then for his mercy towards you, that he helps and teaches you in your way : As when a man is riding upon the road in winter time, it may be he ſees ſome before him whoſe*

Yong beginners not to be too confident.

An apt ſimile.

A propheſie touching the proof of much of the profeſſion of theſe times.

Obſ. 4.

Simile.

H

horses

horses get into holes and stumble, and it may be the man breaks his leg or shoulder before him, if it proves not to be deadly to him; now if you should see a man falling and breaking his leg or arms, falling down with his horse in such dangerous waies as there is in many places, would you not have cause to bless God that you are delivered from that, that God hath preserved your limbs? Thus when you see Professors falling in the way of profession of Religion, Oh! bless God that he teaches you in your way, that he guides you. To women that are weak in waies that are slippery you will take hold of their hands to guide them; and so God doth to you, know the whol course of your way from spiritual Egypt to spiritual Canaan, it is lce and rugged al the way, that God is fain to take you by the hand, and Oh! the goodness of God to condescend thus to his poor Creatures, to compare himself to a Nurse, Oh! how often would we run into harms way (as we use to say) if God did not lead us?

Obs. 5.

And further, *Take heed you who are weak and have need of teaching, that you be not wayward and wanton; that you be not foolish and unruly; and that you do not wilfully run into rugged and slippery waies:* God indeed is as a Nurse to teach you how to go, yea, but be not you as wayward and froward children that sometimes tire their Nurses; it's more difficult to teach some children than others how to go, they are so froward and wilful that they will go their own way, if the eye of their Nurse be but from them never so little they will go their own way; Oh! take heed you be not among those froward wilful children that will be going their own way.

Obs. 6.

Again further, *I taught Ephraim to go. Gods Ministers and all of us should labor to follow God in this way of his, that is, To have a tender care of others; we should be like our Father: God takes a delight in teaching weak ones how to go, and in guiding of them in their way. Truly we that profess ourselves to be Gods children,*

children, we ſhould imitate our Father, and eſpecially Gods Miniſters, they ſhould take a delight to help weak ones on in their way, and to carry weak ones in their very arms; that which God is ſaid here to do, *Moses* in another Scripture is ſaid to do, as in *Numb. II. 12.* *Have I conceived all this people? have I begotten them, that thou ſhouldeſt ſay unto me, carry them in thy boſom, (as a Nurfing Father beareth a ſucking child) unto the Land which thou ſwear'ſt unto their Fathers?* It ſeems *Moses*, though he thought it to be very hard to bear ſo many people in his arms (as it were) yet God gave that Commiſſion to him, and he did it according as he was able, he did carry the people as a Nurſe, or a Father or Mother carrieth the ſucking child in their boſom.

Yea, And though Gods Miniſters meet with thoſe that are very froward, yet they muſt not be diſcouraged; we are as froward in reference unto God, as any can be in reference unto us, and therefore you muſt conſider you that are Miniſters, when you meet with yong Profeſſors, and others that are beginning in the waies of godlineſs, and you find them untoward and peeviſh many times, do not caſt them off becauſe of that; if God ſhould have caſt off you becauſe of that, what would have become of you? No, inſtruct them with meekneſs, even inſtruct them with meekneſs that oppoſe themſelves; though they kick and ſpurn, yet inſtruct them with meekneſs though they oppoſe themſelves, and in *1 Theſſ. 2. 7.* we have a notable pattern of a Miniſter there how he ſhould carry himſelf in this reſpect; *But we were gentle among you, even as a Nurſe cheriſhes her children.* Thus Miniſters ſhould be of gentle ſpirits, and know that God doth put them in place to teach children how to go in their way; and therefore we find it in *Tit. 1. 7.* that they muſt not be ſoon angry, Miniſters muſt not be of angry diſpoſitions; you would be loth to put your children to froward Nurſes, their very milk would ſome way ſavour of them, and

Obſ. 7.

1 Theſ. 2. 7.
Miniſters
pattern.

Tit. 1. 7.

An apt ſimile.

A Nurses
qualification,

your children may get a great deal of hurt by Nurses that are pettish and froward; it is a special qualification and necessarily required in a Nurse, that she be of a gentle and patient disposition: Now Gods Ministers are compared to Nurseries, and do not think the comparison too mean, for God himself is compared to a Nurse, when he saith he taught Ephraim *how to go*.

And then lastly, Seeing the tender care of God, like a Parent or a Nurse towards the Child, is made an engagement to their duty, and an aggravation of their sin, because they were not what they ought to be. As if the Prophet should have said, Oh! therefore you should have served and loved the Lord that was so gracious to you as to teach you, but you have not done so, and therefore your sin is greater. From whence the Note is,

Obf. 8.

That the love and tender care of Parents and Nurses in bringing up children, and enduring much trouble with them, is a great judgment to children when they grow up to requite with duty and due respect their Parents and Nurses; and if they do not it's a great aggravation of their evil. You that are grown up from children, remember the care, remember the sorrow, remember the trouble of your bringing up, and be ashamed of your undutifulness; How is it that you have all your limbs, but from the care of your Parents and Nurses? you are to bless God for your Parents care, and the care of those to whom you were committed when you were children, and know that you owe due respect unto them for it. He is an Apostate to the great Law of Nature who Violates Charities due unto Parents and Nurses. I remember I have read of the *Pisidians*, a certain Heathen people, that when they were a

Be ashamed
undutiful
children.

The *Pisidians*.

Feasting at any time, the first fruit of all their Feast they would offer to their Parents, as thinking it unseemly for them to rejoyce in the use of the Creature without shewing due honor to their Parents from whom they had their

their being and education; Heathens have ever condemned undutifulneſs in children to be unnatural and liable to puniſhment, and they have puniſhed undutifulneſs; and the Law of God (we know) doth puniſh a ſtuborn child with death.

But they knew not that I healed them.

Many times children, though there be a great care to reach them how to go, yet they will venture themſelves, and by their venturoſneſs and wantoneſs they get many a knock and bruife. So it was with this people, indeed my care was towards them, but they would go their own way, and they often bruised themſelves. Well, did God therefore rejeſt them and ſay, It is through your own fault that you have gotten theſe bruises and maims. No, *I healed them* ſaith God. Though he were never ſo froward, and he got by that many bruises, yet my pity was ſo great that I healed thoſe very bruises and maims that he got by his wilfulneſs.

Expoſ.

Though in the reading of this we may paſs it eaſily by, yet it is as notable a Scripture as moſt we have in the Book of God. What's the reaſon our conſciences do ſo miſgive us, and that we are ſo afraid that the Lord will leave us to our ſelves? when our conſciences accuſe us of this, Oh! we may thank our ſelves for it, the Lord ſhe-wed us another way, but we through our ſinfulneſs, and frowardneſs would go in our own way, Can we think that the Lord ſhould have care of us in our ſores that we got our ſelves by our wilfulneſs? yes, (ſaith God) ſuch was my compaſſion towards Ephraim, that I taught him how to go, and yet they got bruises, *But I healed them afterwards.*

The text one of the moſt remarkable in Scripture.

That's the Note from it, *God will not caſt off his children though they get hurt; yea, though they get hurt by their own ſin, yet the Lord is ſo gracious as to heal them.* You have

Obſ. 9.

Isa. 57. 17. 18 have a notable Scripture for this, in *Isa. 57. 17, 18.* For
the iniquity of his covetousness was I wrath, and smote him:
I hid me and was wrath, and he went on frowardly in the way
of his heart. He went on frowardly when I smote him;
 what then? in the 18. verse, *I have seen his waies.* One
 would have thought that should have followed, I have
 seen his waies, and I'll smite him, and plague him, and
 make him to know what it is to deal so frowardly and
 perversely with me, but, behold the goodness of the
 Lord! Gods waies are not the waies of men, his thoughts
 are not our thoughts, for he saith, *I have seen his waies,*
and will heal him, and restore comforts to him; I will not
 say, I will never leade him more, because he would not
 regard my teaching but goes his own waies and gets ma-
 ny bruises; No, I have seen his waies and will heal him,
 and lead him notwithstanding.

Use Oh! be not discouraged when you have gone out of
 Gods way, but be troubled and ashamed, make use of
 this promise, the Lord sees the frowardness of his people,
 and yet will heal them, and lead them, and restore com-
 fort to them.

Applicat. to
 England.

And my brethren, thus hath the Lord dealt gracious-
 ly with us in our inconsiderate, foolish, sinful courses,
 how often we in this Land have been brought low by
 our inconsiderate, foolish waies, we have been sore wound-
 ed, we have been in danger to bleed to death by the
 falls that we have got, we have often given all for gone
 as it were, mens waies have been so perverse and cross as
 there hath been little hope of any good, that sometimes
 when we have met together we have even said, al is gone,
 we are but betrayed; and therefore there is little hope of
 any good; Have not we oftentimes said thus? but the
 Lord hath come in and healed us, and that Scripture in
Isa. 57. hath been made good unto us, the Lord hath be-
 held the frowardness of our waies, and yet hath healed
 us, and yet hath led us. You have gone one in such and
 such

ſuch waies ſaith God, and you have even undone your ſelves in them, and you were made but fools, and others ſquandered away your eſtates and nothing came of it; well, you knew not what to do, Pleaſe you in waies that you do not think of, in ſuch waies as you have the leaſt hopes of good by, I wil lead you on in thoſe waies and reſtore comfort to you. My Brethren, the waies that the Lord hath this laſt Summer reſtored comfort to England by, were they waies that any of you did think of this timetwelve month? Certainly it was never in the imaginations and thoughts of men to be brought in ſuch waies as the Lord hath lead us in, and reſtored comforts to us by, the Lord did ſee that the way of the old Sol-dery was not the way to reſtore comfort to England, but the Lord hath led us in other waies: well, let Gods healing of our bruifes that we get in walking in our own waies make us thankful and careful that we run not wilfully into any ſuch waies any more, that we be not ſtill more ventrous, and more careleſs, if we be. God may ſuffer us to break our bones; for though God be patient and loving, and merciful, yet he hath times to leave men in the perversneſs of their waies, it may coſt us dear before we are healed if God doth leave us; though God may not take away his love, to caſt us wholly off, I but we may be forced to cry again and again with David, in *Pſal. 51.* *Reſtore to me the joy of thy ſalvation, that the bones which thou haſt broken may rejoyce; David would go out of his way, and he got ſuch a fall as he broke his bones. Oh! that the bones which thou haſt broken may rejoyce.* When God heals us, he expects that we ſhould take notice of his work, that we ſhould acknowledg him. But mark what follows.

The New-Model of the Army, 1645.

Pſal. 51.

But they knew not that I healed them. I healed them ſaith God; but they knew not that I healed them.

My Brethren, that's the Note from it, *God doth us much good that we know not of: I ſay, God doth us much good*

Obi. 10.

good that we know not of ; not only in preventing mercies in a day that we know not of, but in healing mercies, we attribute our healing to this and the other cause; but it is God that comes in in the use of means, sometimes comes in beyond means ; though means oftentimes hath been used and no good hath been done by them, at last God by a secret and invisible blessing he comes and heals us ; we must not envie at the honor that is due to Instruments ; But certainly by the healing that we have had this last Summer, we have cause to look beyond all men and means ; though God hath used means, yet it is God that hath healed us, and they desire that we should attribute all the Glory to God, our healing hath been such that except we even maliciously shut our eyes we cannot but know and acknowledg that God hath healed us in great measure ; Oh ! let not us by our pride and stoutness, our oppression, our foolishness make it appear that we do not acknowledg that God hath healed us, God stands much upon that ; because it is his Glory to heal his people therefore he stands much upon it to be acknowledged to be the healer of his people. For bodily healings we are ready to acknowledg those that do heal us ; What thankfulness is given to Physicians when they have been Instruments to heal our bodies ; Before healing any body would say they would give, Oh ! what would they give ! al their estates that they might be healed of such a disease ; but when they are healed it may be they will neglect the Physicians, but 'tis those that are of base-spirits : but others are very ready to acknowledg thankfulness that way to the Physicians that heals their bodies : how gainful therefore is the practice of Physicians that God makes use of to heal mens bodies ? I remember I have read of *Leues* the Eleventh of France, that for his Chaplins he allowed them twenty shillings a month, but for his Physician, one *John Cottiere*, his allowance was ten thousand Crowns a month, four Crowns would

God stands much upon it to be acknowledged the healer of his people.

Leuis the 11. of France.

would ſerve his Chaplin and ten thouſand for his Phyſician, that's a gainful practice, becauſe men are more ſenſible of the healing of their bodies than the healing of their ſouls.

Well, any of you who have been in great ſickneſs and diſtreſſes of body, yea, and in diſtreſſes of ſoul too, and are healed, do not you now by the frolickneſs of your ſpirits and the abuſe of your ſtrength in the waies of ſin, manifeſt that you do not know that God hath healed you, both in reſpect of National healing, and in reſpect of Perſonal healing; let every one make uſe of that of David in *Pſal. 103. Bleſſ the Lord, O my Soul, and all* *Pſal. 103.*

that is within me bleſſ his holy Name; and again, Bleſſ the Lord O my ſoul, and forget not all his benefiſts, who forgiveth all thine iniquity, who healeth all thy diſeaſes. Oh! that we were able to joyn theſe two together now, Who forgiveth all thine iniquity, and healeth all thy diſeaſes. Healing is a *Healing with*
mercy indeed, but then 'tis a mercy to purpoſe when it *forgiveness a*
is a fruit of forgiveness, when we can make good the *sweet mercy.*

former; who forgiveth thine iniquitie, and healeth thy diſeaſes, when we can ſay our healing is a fruit of our forgiveness; God hath in great meaſure healed the Land and Nation, Oh that we could ſay that he had forgiven us! our healing without our forgiveness will be to little purpoſe, and therefore in the times of our greateſt wounds we ſhould cry for forgiveness in the firſt place, and not be ſatisfied with anie healing without forgiveness of our ſins. And ſo particularlie, God hath healed ſome of your diſeaſes in body, it may be your families have had the Plague, or ſome other diſeaſe, Pox, or Meaſels, why the Lord hath been pleaſed to heal you, you were in a ſad condition then, and the Lord hath healed your families, yea, but can you put both together, bleſs the Lord who hath forgiven the iniquitie of my familie, and healed the diſeaſes of my familie? And ſo for your own particulars, do not ſatiſfie your ſelves with this, that you

*Healing with
 forgiveness a
 ſweet mercy.*

*Applied to
 viſited fami-
 lies & perſons*

have your healths restored you, except you can bless the Lord who hath forgiven mine iniquity, and healed my diseases; when thou findest the *one*, that thou art healed, be not satisfied except by faith thou canst see the *other*, that thou art likewise forgiven all thine iniquities. And thus much for the third Verse.

VER S. 4.

I drew them with cords of a man, with bonds of love.

THis Verse is a great Verse, and it will be very hard to pass over this in an Expository way only.

I drew them with cords of a man, with bonds of love.

Here's a fourth or fifth expression of Gods love, ; for there was two in the former Verse, *Taught them to go, and healed them.* Now here's the fifth, *I drew them with cords of a man, with bonds of love.* God still aggravates his mercy that they might see their sin. As there's no such way to be kindly humbled for sin, as to see it against much mercy.

I drew them with cords of a man.

Expos. 1.

Some would carry this as if it were a proper name, *with the cords of Adam*, for so the word is, for the word *Adam*, signifies a man of red earth.

2.

But it's rather to be taken appellatively, *with the cords of a man*, that is, I did not deal with them like beasts, which must be drawn or put on with violence, my way was not thus with them, to draw them and to have Iron Chains about them, or strong cords to force them on in their way, no saith he, I dealt with them like men, I drew them on with the Cords of a man. It doth note these three things:

Cords of a man what

First, I dealt with them in a rational way, as men, not as beasts, and sought to draw them in that way, as men.

Secondly,

Secondly, I dealt with them in a gentle way, not with rigor and violence, but as a man, for they were humane, ſo my waies were waies ſutable to their humanity: as the Scripture ſometimes ſpeaks of the *Rods* of men, Ple chaſtiſe them with the *Rods of men*, by which ſome think is meant, (that is) more gentle, I dealt with them gently.

And then thirdly, *With the Cords of a man*, that is, I dealt with them in ſuch waies as were honorable to them, as were ſutable to that reſpect that is due to a man. I conſidered that they were men made at firſt according to my Image, and they were the moſt excellent Creatures that I had upon the earth here, and therefore I dealt with them in a way ſutable to their Nature, to preſerve the honor of their humane Nature, *Rationally, Gently, Honorably.*

First, Conſider how Rationally God dealt with this people.

First, The Law that I gave to them it was according to the Principles of *right Reason*, there was nothing in my Law but was ſutable to the very principles of right reaſon, in *Dent. 4.* ſaith he, *The Nations ſhal bear al theſe Statutes,* and ſay, *Surely this great Nation is a wiſe and underſtanding people,* (why?) in the 8 verſe, *What Nation is there ſo great, that hath Statutes and Judgments ſo righteous, as all this Law which I ſet before you this day?* Mark, all the Nations that are about you ſhall ſay, *What Nation is there ſo wiſe, that hath Statutes and Judgments like this Nation?* Surely then my Law it had abundance of Reaſon in it, it had the reaſon that might convince not only you, but all the Nations about you; I drew you with the Cords of a man, in a rational way.

Secondly, God ſtrengthened it with many Arguments, which is ſome way beyond the manner of men; If the Lord had but only given out his Law, and left men to find out the meaning, it had been enough; yea, but the Lord drew

How God dealt rationally with the people of Iſrael.

1. A Law in its ſelf rational. Deut. 4. 8.

explained.

2. Backt with Reaſons.

them with the Cords of a man, that is, added to his Law many Arguments and Reasons to shew the equitie of the Law that he had given to them: now men think it enough if they give out a Law, you do not use to have the proof of the Law and the reason of it; yea, but saith God, I drew them with the Cords of a man, I gave them a Law that had reason in it, and explain'd that; as if we should go no further than the very moral Law, see how God begins, *I am Jehovah thy God, that brought thee out of the Land of Egypt*, every word a Reason to back the Law.

Preface to the
Decalogue.

I am Jehovah, therefore obey. I am thy God, therefore obey. I am thy God that brought thee out of the Land of Egypt, therefore obey. So you shall see how the Lord doth argue his Law by the strength of Reason.

3. Urg'd with
Motives.
Deut. Chap.
4. 5, 6.

Yea, not only Reason, but many Perswasions and Motives, and Exhortations, as man deals with man, if you reade the 4, 5, and 6. Chapters of *Deuteronomy*, you shall find all those, with Motives, and Perswasions, besides Reasons, to draw them on to obedience, Now Motives and Perswasions are the Cords of a man, to draw man as a rational Creature.

4. Cleered
from Ob-
jections.

Fourthly, If there were any objections that they had, I answered al their objections. Do not you find when you come to hear the Word, that the Word meets with every secret objection, you can have no secret objection against any thing that God requires but at some time or other the Word meets with it.

5. God desires
conference
with us.
Isa. 1. 18.

Fifthly, Yea, I called them to reason with me, therefore I dealt with them like rational Creatures, as in *Isa. 1. 18. Come, let us reason together*, saith God; see how God deals with people after the manner of men: As now, If you should fall out with a neighbor, and it may be your neighbor is froward and humorous, but now, you are able to overcome your own passion, and you go to him and

Simile.

and ſay, I pray thee let us reaſon the caſe together, and if it be yours, take it; now you deal with him like a man. So God, why ſaith he, let us reaſon the caſe together, be not carried on with humor and paſſion, but let us come and fairly reaſon the Caſe one with another.

Further, Sixtly, God earneſtly deſires that they would but conſider of things, in *Deut. 32. 29. Oh that they were wiſe, that they underſtood this, That they would conſider their latter end.* Now when you have to deal with them that are humorous, if you by the ſtrength of reaſon have power over your own paſſion you would be ready to expreſs your ſelves thus, Oh that I could but find ſuch a man in a way of reaſon, that he were but wiſe, that he would but weigh things! thus God ſaith concerning his people, Oh that they were wiſe and conſidered, and underſtood things!

6. Would have us conſider.
Deut. 32. 29.

Simile.

Seventhly, God pleads with them after the manner of men, in *Jer. 2. 35. I will plead with thee, becauſe thou ſaiſt, I have not ſinned; thou art Righteous in thine own thoughts.* Come, I will plead with thee, and convince thee ſaith God. As now, If one wrongs you, and they will not acknowledg that they have wronged you, perhaps ſome are of turbulent ſpirits and they will make them know that they have wronged them by caſting them into priſon, and by Law; but God he doth not do ſo, but he pleads the Caſe with them.

7. Pleads with them.

Simile.

And then in the laſt place, The Lord will appeal to their own conſciences whether they have dealt well with him, yea, or no; he will make them to be the Judges; in *Iſa. 46. 8. Remember this, and ſhew your ſelves men: bring it again to mind, O ye transgreſſors: do not be led on like beaſts in your paſſion and humor, ſhew your ſelves but men, and do but remember, and think of it, I will leave it to you to Judg, and ſo, Judg between me and my Vinyard; and then again, Are not my waies equal, and*

8. Appeals to their own conſciences.

Iſa. 48. 8.
illustrated.

Iſa. 5.
Ezek. 18.

your

your waies unequal? Now all these expressions are to shew how God did draw them with the Cords of a man in a rational way.

Secondly, *In a gentle way*: As if God should say, I have not driven them on with rigor, but I have dealt gently with them like men: indeed if so be that one should be alwaies striking a youth, or servant, or man, you would be ready to say, you are not meddling with a beast, or a dog, but with a man; saith God, I remembred I have to deal with a man, and therefore I dealt in a gentle way. There are these six or seven particulars, how God expresses his dealing with them in a *gentle way*.

As first, I have suted my self to their verie dispositions, this is now to deal in a gentle way; as a Schoolmaster he looks upon his Scholers not as a company of beasts, but as the children of men, and therefore he considers their dispositions and tempers, and he sutes himself with their temper, (if he be a wise Schoolmaster) and will draw them on with such waies and Cords as are sutable to humane Nature. So I do saith God.

Secondly, I have observed when they were in the best temper, and have sought to work upon them then, I have observed what their dispositions are; but now though men and women are of such and such dispositions, yet alwaies their good humor doth not work. If you that are wives will deal with your husbands like men, observe when they are in a good temper, and then deal with them and seek to draw them; God doth so; I observed when they were in the best temper of all, and then I came upon them with the most strength, to draw them at such a time rather than another.

Thirdly, I gave them time to consider; though they were never so untoward, yet I did not come instantly upon them with blows, but I gave them time to consider, to bethink themselves: many Scriptures we might shew for either of these: you do not give beasts time to consider.

Now

2.
How God
deals gently
with his peo-
ple.

1. Sutes him-
self to their
dispositions.

Simile

2. Observed
when they
were in a good
temper.

Wives

3. Gave them
time to con-
sider.

Now when you fly upon others preſently without giving them time to conſider, you deal not with them like men but beaſts.

Uſe.

Fourthly, I have hired them to obedience by my gifts; I do not only in an imperious way command them to obey, or elſe look to it at your peril, but I have come and hired them to the waies of obedience, and gave them gifts to draw them, and ſo I dealt with them like men.

4. Hired them to obedience.

Fifthly, I have had conſideration when they did not obey, whether it were through weakneſs or wilfulneſs, when they were diſobedient, I did not make it all one whether they diſobeyd through weakneſs, or wilfulneſs, and ſo I dealt with them accordingly.

5. Distinguished of weakneſs & wilfulneſs.

And then Sixtly, In all afflictions that was brought upon them, I conſidered that they were but men of weak natures, and could not bear much; I did not lay on as if I were laying on upon an Ox, or ſuch a creature that had ſo much ſtrength to bear, but I conſidered they were men, and I laid on my ſtrokes gently conſidering that they had tender natures: as you know the Prophet ſpeaks in *Iſa. 57. 16.* *I will not contend for ever, leſt the ſpirit that I have made ſhould fail before me.* The Lord looks upon the weakneſſes of his people, and therefore will not contend, leſt their ſpirits ſhould fail before him.

6. Afflicted in measure as their natures might bear.

Iſa. 57. 16.

Seventhly, In their afflictions, I was ſenſible of their afflictions as well as themſelves; ſo you know what the Lord ſaith, *In all their afflictions, I was afflicted,* I was ſenſible: ſo as a tender Father, or wiſe Maſter, if he doth ſtrike the child or ſervant, the very blows in a manner will be as ſenſible to him as to them: but it is not ſo with you when you ſtrike a beaſt. So ſaith God, I did not afflict them, but it went to my very heart, and I was afflicted as well as they.

7. was afflicted in al their afflictions.

Iſa. 63. 9.

Simile.

Thirdly, *I drew them with the Cords of a man;* that is, in an honorable way, ſo as that honor and reſpect that

3. How God drew his people in an honorable way.

was

was any way due to such a creature, or that was futable to such a creature it was preserved.

1. Instruction
more than
correction.

First, *My Instructions was ever more than my blows*, I never struck more blows than I gave them Instructions, if I struck them one blow, I gave them twentie, fourtie instructions to one blow. When you have children or servants, and perhaps you will give them fourty blows to one instruction, you deal with them not like men, but like beasts. That's the first. It's a dishonor to mankind, for any Superior to give more blows than instructions, but I dealt with them like men, futable to that respect that is in a kind due to humane Nature.

2. Preserved
their ingenui-
ty.

Secondly, *Whatsoever spark of ingenuity remained in them, I took care to preserve it*; that's the second thing; If there were but a spark of ingenuitie in any of them I took great care to preserve that ingenuitie, and not to quench that spark in all my dealings towards them.

3. Aimed at
their good
in all.

Thirdly, *I aim'd at their good as well as mine own, as well as my glory*; there's many Scriptures that way; you do not do so when you strike beasts, you do not consider of the good of the beast, but at the benefit that you should have, that he may further your work. But now when you come to strike men you must look at their good as well as at your own good; there's no parent must strike the child, but must look at the benefit of the child rather than to satisfy his humor. When you strike meerly for your own advantage without aiming at the good of those you strike, you deal not with them like men, but like beasts.

4. Stil held
forth hope
of reconcilia-
tion.

Fourthly, *I did never any thing towards them but so as they might have hope still preserved in them of being reconciled to me upon their coming in*, though they deserved never so much, and I seemed to come against them the most harshly, yet I never so came against them but there was hope preserved, that at any time of their coming in and repenting I would be reconciled to them; this is to deal with them
like

like men, when you deal with any that offend you (parents or Governors) never be ſo harſh, but though they be very evil, there muſt be preſerved ſom hope that upon their coming in they be reconciled to you. —

Admonition
to parents and
governors.

Fiftly, *I was careful to maintain their honor as my people,* (that is) in all my dealings with them, though they were hard ſometimes to fleſh and blood, yet I put a difference between them and other people; other people were to me in compariſon but as dogs (as it were) but theſe as men, and as free men, in Jer. 2. 14. *Is Israel a Ser- vant? is he a home born Slave? why is he ſpoiled?* What, Israel a ſervant, a home-born Slave! no, he muſt be look'd upon as a free man. So in Iſa. 27. 7. *hath he ſmitten him, as he ſmot thoſe that ſmit him?* No, I look upon them with ſome different reſpect, and as men, and as Free-men, and deal with them ſo.

5. Kept up
their honor.

Jer. 2. 14.

Iſa. 27. 7.

Sixtly, *Whenſoever they began to return, I met them half way;* I did not ſtand it out to the uttermoſt to diſcourage their hearts, but I met them half way in all their returnings. And did not God deal honorably with them? Indeed if you would deal in a contemptuous way with another that hath offended, you will ſay, Let them wait; yea, but if we will deal with another in an honorable way, if we ſee him but in coming a far off, we will run and meet him, as the father of the prodigal did; ſo ſaith God, I did not deal with them in a contemptuous way, but I drew them with the cords of a man, and in an honorable way I dealt with them. Thus you have this expreſſion opened, *I drew them with the cords of a man.*

6. Met them
half way.

Simile.

Now there are divers Obſervations from hence :

The firſt is, *That the waies of God are very rational, ſo that they may draw any man of underſtanding to love them:* If mans nature were not degenerated, were it that we did but ſtand right in regard of our principle of Reaſon, it were impoſſible but the waies of God ſhould draw us, at

Obſ. I.

1 King. 8. 47.
observed.

Plal. 119.

least to an outward obedience to them ; there's no reason in your waies, but there's reason in Gods waies, and therefore if you had but the hearts of men, though you had not the hearts of *Saints*, yet to approve of Gods waies, at least : and for an outward conformity to them you might be drawn ; if men were not besotted with their lusts, certainly they would never be so confident in their sinful waies as they are, if men did but bethink themselves of the way of God. Saith *Solomon*, *When thy people are carried away captive, and shall bethink themselves* : there is so much reason in Gods waies, that if one did but bethink himself : Saith *David*, *I considered my waies, and turned my feet unto thy testimonies*. Oh ! it's a great mercy to have a considering heart ; and it's a great judgment of God to leave men and women to a slight and vain spirit, not to weigh and ponder things ; most people are led on in a continued hurry of passion, like to the Horse in the Batrel, and no man saith, What have I done ? Oh ! couldest thou but have so much power over thy passion, and the violence of thy lusts, as to get alone and weigh Gods waies, surely thou couldest not but be convinc'd that the waies of God are better than thy waies, they are so rational.

The Second Observation is this:

Obs. 2.

The way to prevail with men, it is to deal with them in a rational way ; the way that I took with this people to prevail with them, it was, to draw them with the cords of men : Certainly the way that God takes to prevail with people is the best way.

Use

Joh. 16. 8.
ἐλέγξει.

Therefore those men that would prevail with any people to bring them to any thing that they desire, tis to deal with them in a rational way, and so seek to prevail with them ; the Spirit of God doth so, in *Joh. 16. 8.* *And when he is come, he will reprove the world of sin : it is, shall come with DEMONSTRATION*, for so the word Logically signifies ; it's a word that signifies to convince in a way of

of demonſtration that one cannot deny poſſibly, and ſo the Apoſtle ſaith, *We came in the demonſtration of the ſpirit and of power.* Mark; Demonſtration of the Spirit, ſo it came to be in power; and it concerns Miniſters more eſpecially. If you that are Miniſters would ſpeak powerfully to people, ſpeak in demonſtration, the demonſtration of the Spirit indeed it muſt be, there is a ſpiritual Reaſon in the Scripture; Miniſters muſt not think to ſcare men into the waies of Godlineſs, though I know ſometimes God makes uſe of the bare terrors of the Law; but the main thing whereby Miniſters muſt have hope to do good to their people muſt be by preaching convincingly, to overcome their very reaſon as much as poſſibly can be, and to ſet the Law of God ſo before them as if they will but judg between God and their own ſouls, they ſhall condemn themſelves, and approve of God. That Miniſtry is like to be the beſt Soul-ſaving Miniſtry, that meets with every objection of their hearts, and at every turn the ſecrets of their hearts comes to be opened; Oh! remember you preach to men and therefore you make uſe of that reaſon that you find in Scripture: I know reaſon alone will never do it; I, but God when he works to the ſalvation of ſouls, he works upon them after the manner of men, and therefore the Miniſters of God that are Co-workers with God, they ſhould work in ſuch a ſutable way.

1 Cor. 2, 4.

Miniſters
muſt convince,
not ſcare men.

The moſt
convincing
Miniſtry the
moſt powerful.

And not only Miniſters, but Majeſtrates too, they muſt labor to draw them with the Cords of men alſo, that is, not by violence, in things that men cannot be convinc'd of, to think to force them in a way of violence, (I ſay) in things that they cannot be convinc'd of, in ſuch things as they are not wilfully ignorant of, they muſt not make priſons and fines to be arguments, theſe are not the Cords of men; indeed in things that have the light of common Equitie and Juſtice, as Civil things that carry in the very face of them a light of common

Majeſtrates
muſt deal by
reaſon rather
than violence
in difficult ca-
ſes of conſci-
ence.

Equitie and Justice, there Majestrates need not stay for any further convincement, and there (I say) they need go no further, but they may deal with them in a violent way if they break those; but in all things that are of a more dubious nature, and that are from connexions, and consequences, and more difficult to be understood, and that are controversal even among godly men, and wise men, there they must look to it, and people must have waies of instruction first, and to be informed first, and likewise if they do not oppose them in a wilful way, but if they see that they do desire to understand what they are able and cannot, they must not think to go on in a way of violence there, that is not to deal with men *like men* in that thing, to force them unto such waies that they do not see reason for, and let them labor to the uttermost they can, they are not able to understand, then certainly there must be forbearance in such things; and especially the rather, because that Christ hath given us charge, not to yeeld to any thing in matter of Religion till we do understand the rule of it; *Whatsoever is not of faith, is sin*; when Christ gives that charge, that we must not yeeld to it because such and such men do so, till we do examine it and be able to understand the rule; now then surely the uttermost that the power of violence and force can do is this, To make men examin things, but no further.

Why Reason
and not Violence
is to be
used to tender
consciences.

Parents and
Masters must
use more Con-
viction than
Correction.

And so for you that have any under you, your servants and children, instruct them, shew them the evil of their waies, do not fly upon them with your rage and passion, but deal with them *like men* in way of instruction.

Obs. 3.

The third Note is this, *It's a great aggravation of mens sin, not to be drawn by these Cords of men*; for a man to stand out against reason is a great aggravation: so men stand out against many waies of God, and yet their consciences fly in their faces and condemn them. Oh! thou art
a wretch

a wretch, that though the Lord hath ſought to draw thee with the *Cords of a man*, with *Reason*, and hath convinc'd thee, he hath gotten the cords into thy conſcience, and God pull, and thou pulleſt, and wilt not be drawn with thoſe Cords, Oh! this is a wickedneſs for men to go on in waies that their own conſciences do condemn them in. Some vain reasonings can draw men to ſin as a Cart-rope, that's the meaning of that place, *They draw iniquity as it were with a Cart rope*; that is, their vain reasonings that they have for their ſin twiſted together make a ſtrong Cart-rope to draw iniquity; Oh! ſhall not Gods Cords be as ſtrong as the Devils Cords, or Mans Cords? Manie there are, though God ſeems to draw them with theſe Cords of a man, yet their luſts are ſo ſtrong like pamperd horſes in a Team, they will break the Cart-ropes, break all their harneſs to peeces; and ſo do manie unruly Spirits even ſay like thoſe in *Pſal. 2.* *Let us break his bonds, and caſt away his Cords from us.* Well, thou ſhalt one day be held by the Cords of thine own ſin (as the Scripture ſpeaks) and thy conſcience ſhall laſh thee with thoſe Cords of Conviction that did not draw thee: Shall not the Cords of Conviction draw thee from thy ſin? they ſhall ſerve to be as whips to laſh thy ſoul even to all eternity; know that the Rules of Right-reason, and Scripture-reason ſhall ſtand when thou, and thouſands of ſuch wilful fools as thou art ſhall periſh eternally. And theſe are the Notes for Gods dealing in a *Rational way*.

And then the ſecond was, in a *Gentle way*.

First, *Mans Nature*, (if it be not degenerated) *is of a loving, gentle diſpoſition*, 'tis the nature of man to be of a gentle diſpoſition, that's the Note from hence, and I raiſe it thus: Idealt with them, with the Cords of a man: that is, *Gently*, which is mans Nature, ſuch a gentleneſs as fair means will work upon it rather than ridged waies, and hence in ordinarie ſpeech, Kindneſs is called *humanity*.

Pſal. 2.

Who wil nor
be drawn by
the Cords ſhal
be whipt
with them.

2.

How God
deals with his
people in a
gentle way.

humanity, let men have some humanity in them, that is, let them be *Courteous*; to be courteous, and to shew humanity we use for al one; so that the nature of men, though it be fallen, yet if it be not twice dead, and overcome by its corruptions exceedingly. There is an humanity, an ingenuity in the very nature of man naturally.

Use 1.
Saints should be eminent in courtesie.

Oh! you that profess Religion, labor you to be eminent in this; in *Courteousness*, in *Gentleness*, in *Humanity*, know, that Grace though it doth elevate above Humanity, to Christianity, yet it doth not take away Humanity. No, it raises it higher; and therefore seeing there is something left in mans nature of Gentleness, and Fairness, surely those that have Grace, and have a principle to curb corruption, they should have much Gentleness, and Fairness with them.

2. Draw our relations with gentleness.

Secondly, Seeing that these are the Cords of men [*Gentleness*] we should use them to draw those on to goodness that we do desire. Ministers, Parents, Governors, Neighbors, observe the dispositions of those you have to deal with, sute your selves to them, labor to gain their hearts that way if possibly you can, that they may have good thoughts of the waies of Godliness, do not put them on by bitterness and fowrness. Did not God gain upon your hearts in a gentle way? however, if God did come in a harsh way to your apprehensions at first, yet know, there is no such distance between you and your neighbors, those that are under you, your children, or servants, as there is between God and you; therefore it is for you to deal with your fellow Creatures in a gentle, fair way. If a Hunter would get his Game, he doth not make a hounding and noise, but he goeth gently without any noise: And so it is not through violence, noise, and horror; if you would get people but in a gentle way, hire children and servants to that which is good. Learn that way you that are of harsh tempers, to entice your children and your servants to good: You do nothing but threaten them

And why?

An apt simile.

Harsh natures should observe this.

them to good, and ſay, If you wil not do thus and thus Ple deal with you thus and thus, by way of threatning : Oh ! try what an enticing way will do ; do not you ſo domineer over others as to think that it is for you to ſatisfie your wills upon them, but labor to ſute your ſelves to them.

And never chaſtiſe Children nor ſervants but with grief, and put a difference between weakneſs and wilfulneſs in your Children and Servants, and let your hand be heavie upon them only upon meer neceſſity, when all other means are tried, never but then let your hand be heavie upon them : Thus you ſhould do with thoſe under you, as God deals with his people, with the Cords of a man, gently.

Thirdly, From hence it is a great aggravation of ſin, *That we ſtand out againſt gentle means*, the fair głoſſes of temptation they take our hearts. As now, if you can bring gifts to a man you can quickly blind his eyes : we have found theſe cords of men, we have found that mans nature loves gifts, and thoſe in the place of Juſtice if they have bribes and gifts brought them ; Oh ! thoſe are the Cords of men, thoſe are ſutable to their natures indeed. Now God doth thus (as I may ſo ſpeak) bring gifts, but if God ſhall not prevail with his gift, this will be a great aggravation of your ſin.

3. Gentle means rejected aggravate ſin.

Evidenced.

And then the Third and laſt is, *The honorable reſpect that is ſhewed unto men*. The Obſervations are theſe.

First, *In your dealings with children and ſervants, remember you have not to deal with beaſts*, that is, Alwaies preſerve their eſteem. It is a Rule that will be very helpful to thoſe that have yong ones to bring up, though the fault be great, yet put them not to ſo much ſhame before others as they ſhould have no eſteem or honor to loſe, they will grow deſperate then ; and ſo long as there is that bridle you may keep them from much evil. And this is the reaſon that your Goat-birds never com to any good almoſt ;

3 How God deals honorably with men.

Obſ. I Preſerve the honor of our inferiors, Yea, though the faults be great.

Why?

Dan. 12. 2.
illustrated.

Masters that
have Appren-
tices in the
City.

Why? because they have no honor to lose, all is gone already and therefore they grow desperate; and there's nothing more sutable to a mans nature to be kept from evil, than the loss of respect, and the loss of honor; and therefore the very doom of the damned at the day of Judgment it is exprest, that they shall rise to *shame and confusion of face*; to shame, that's as much against humane nature as any thing: and therefore you that have to deal with men, take heed how you deal, alwaies keep such a hand over them as those that are under you may see that there is some honor that they have yet to lose, do not deprive your selves of such a means to bridle your children or servants: Some of you have for your servants of good birth in this Citie, divers have children of very good birth, and very good education, that had very good breeding, use them accordingly, draw them with the Cords of men, and draw them with the Cords of men of such education, and of such birth: If you be of meaner birth and education, and had hard breeding, and were drawn by iron Cords, do not you think to deal thus with others that had better breeding than your selves, but deal with them fairly, Consider of what breeding and education they had, and so deal with them according to that respect that is due to such of such a qualitie.

Obs. 2.

And then Secondly, *How will the shame and confusion of men be aggravated hereafter, which did disregard Gods using of them in an honorable way?* This is the way to bring shame and confusion upon you for ever, so as hereafter men and Angels shall say, and so your conscience shall say: Just it is with God to punish me with eternal shame and confusion, why? for God had respect to me when I lived, and God dealt with me in an honorable way, and did seek to draw me with the Cords of a man, and it's just with God that now he should give me my portion among Devils and Reprobates, and that he should

no more regard me as a creature but rather hate and abhor me as a Devil, for I would not regard his dealing with me as a man: this will juſtifie God in that wrath that will be upon you another day.

And from all together obſerve, *Not to be drawn to our duty but by violence and ſtrength, it is beaſtial*: bruit-beaſts can roar and cry out when the pain is upon them: and ſo it is with many men, they never cry out of their ſins, never fear God, never yeeld to the hand of God but only then when Gods ſtrokes are upon them, then they cry out and bellow like beaſts; Well, God delivers them, but they to their luſts as formerly, and ſpurn againſt God as ſoon as they are delivered, make Vows and Covenants to God, and then ſin again, and God comes upon them again, and they fall a crying out of their ſin again; Well, they are raiſed, and the hearing of the Word that never prevails with them, but in their afflictions then they will repent and cry out, Oh! cry out of their company, Oh! that we had ſpent our time in praying, and in lamenting for our ſin, that we ſpent in ſuch and ſuch company! Yea, this is when Gods hand is upon you, But what do you do upon the hearing of Gods Word, that's to be like a man, to be drawn by the Word, and not to be mov'd only by blows, Oh! thou haſt a beaſtial heart, and brutiſh heart, and charge your ſelves with that brutiſh heart: I fear ſome of you have cauſe to ſay, That in all the courſe of my life my heart hath never yeelded to God, but juſt when blows hath been upon me. I beſeech you brethren deal with God like men, God deals with you like men. (And that might have been another Note in winding up all.)

I drew them with the Cords of a man, and with the bonds of Love.

The Lord deals with us ſutable to our Nature, Oh let us deal with God as far as we are able ſutable to his nature. Why, doth God regard us as men; let us regard him

Obſ. 3.

To be drawn by the Word, is to be drawn like a man; to be forced by blows is to be drawn like a beaſt.

Obſ. 4.

him as God then, let us glorifie God as a God ; when the Lord hath to deal with us he considers we are men, when we have to deal with God let us consider he is God, and-as the Lord is pleased to condescend to us as men, Oh ! let us labor to ascend up to him as God.

With Bonds of Love :

בטבחות
in densis funi-
bus a עבה
contorsit con-
densavit tor-
quendo.

The word here translated *Bonds*, it is, *Thick Cords*, not only with *Cords*, (as you have it before) but with *Thick Cords*, so the word that is translated *Bonds* signifies ; for it comes of a word that signifies to [*Wreath*] and to *thicken with wreathing* ; that as you see those that make *Cords* and *Lines*, they take their *Hemp* and wreath one *Wreath*, and then they take another and wreath that, and so another, and wind many *Wreaths* together, and so make a strong *Cord*, that's the propriety of this word.

Expof.

With the Bonds of Love.] That is, with such *Bonds* as have many *Wreaths* in them, have many things joyned together to make it to be a strong *Cord*, a *Cord* as strong as a *Cart rope* : for so I find the same word is used in *Isa.* 5. 18. where it is said, *They draw iniquity with the Cords of vanity, and sin as it were with a Cart rope.* The word that is translated there, *Cords*, it is the same that is in the former part of our verse, *The Cords of a man* ; But now the other : *And sin as it were with a Cart-rope*, that's the same word that here you have in the text, translated *The [Bonds] of Love.* With a thick *Rope* of a *Cart*, with a *Rope* that hath many *Wreaths* in it ; so that though the former word in your English [*C O R D S*] seems to have as much as the latter [*B O N D S*] yet according to the Hebrew this latter hath more in it, and signifies such *Cords*, as have many twisted and wreathed together ; As indeed we shall find when we come now to open the *Bonds of Love* that God did draw this people withal, we shall find many *Cords* wreathed and twisted together

The Hebrew
of the Tezt
emphatical.

to bind this people faſt to God; you have a ſutable expreſſion ſomewhat paralel to this in Jer. 31. 3. *With loving kindneſſe have I drawn thee, ſaith God.*

I have drawn them with the Bonds of Love; that is thus; I have uſed them in a loving way; If love would have gained them, if love would have overcome them, if love would have bound them to me they have wanted no love ſaith God, whereas they had deſerved the bonds of iron to be upon them; inſtead of thoſe iron bonds that their ſins deſerved, they have had the bonds of love.

If you ask me what were thoſe Bonds of Love that God drew this people of Iſrael unto Himſelf by?

The firſt was this, God did wonderfully ſeparate this people from all the Nations in the world unto Himſelf, to be a people unto himſelf, and that out of love, and this was a great fruit of love, and a ſtrong Wreath this was, had there been nothing elſe, That God ſhould ſet his heart upon this people above all other people in the earth to be his people, in Exod. 33. 16. *Wherein (ſaith Moſes) ſhall it be known that I and thy people have found grace in thy ſight, if thou goeſt not with us? for thereby (ſaith he) ſhall we be ſeparated from all Nations of the Earth: it is in your books, only, ſhall be ſeparated, but the Hebrew word ſignifies wonderfully ſeparated, we ſhall wonderfully be ſeparated from all the Nations of the earth. Indeed the Lord he did wonderfully ſeparate the people from all the Nations of the earth, and this was only out of love, it was not from any excellencie he ſaw in this people. In Deut. 7. 6. The Lord did not choſe thee &c. but in the 7. verſe, He did not ſet his love upon you, nor choſe you, becauſe you were more in number than other people, for you were the leaſt of all people.*

1. Separation from all other people.

Exod. 35. 16.

וּנְפַלְיֵנוּ
[Mirificemur
præ omnibus
pop. Munſter]

Deut. 7. 6, 7.

Obſerve my brethren by the way, That the Lord doth not alwaies ſtand upon number, upon the greateſt; this indeed is our argument that ſo many go in ſuch a way, and ſo few in another way, and ſo ſurely God is moſt like to

Obſ. 1.

approve of that that the most go on in; No, God doth not alwaies stand upon number; saith he, I did not chuse you because you were most in number, for I knew that you were the least; therefore it was *only* love that made the Lord chuse this people at first, and separate them from other Nations.

2. Election of the Parents & their seed.

And then the second Bond of Love is: *I chose you, and your seed also*: And this was a great mercie; If I had but only set my heart upon your selves, it had been somewhat, but it was upon you and your seed, so as to bring you, and your seed into Covenant with me. There's two twists (as I may so say) in this *Bond of Love*, that he should chuse them and their seed, and bring them both into Covenant, for thus you have it in *Deut. 4. 37. Because he loved thy fathers, therefore he chose their seed after them.* and in *Ezek. 16. 8.* there the text saith, *It was a time of love; and I took you and entered into Covenant with you.* It was a time of Love: and that made the Lord to enter into Covenant with this people. God shewed it was a time of love indeed, that he would take such a people as this was, and enter into Covenant with them.

3. Made them his inheritance, portion, treasure, &c.

And then the third Twist: *I set my heart upon them to delight in them too*; I made them my portion, my inheritance, my Treasure, the Deerly beloved of my soul, my Glory, a Royal Diadem to my self; I could shew you Scripture for every one of these expressions that this people were taken by God to be his chief Treasure, his peculiar Treasure, and his Delight, *Deut. 7. 6. The Lord thy God hath chosen thee to be a special people to himself: a special, and he gives them all those Epethites.* Surely these are Bonds of Love.

Deut. 7. 6.

4. Pitying thē in their afflictions.

And then in the fourth place, If so be at any time they were in any afflictions, I pitied them, and looked upon them with the eye of mercie, and releevd them, redeemed them out of their afflictions, in *Isa. 63. 9. In his love and in his pity he redeemed them.*

Isa. 63. 9.

And

And then fifthly; *I ſet on work all my Wiſdom, and my Power, and my Mercy to do them good above all Nations, working great wonders for them.* Now this we ſhall not need to mention any particular Scripture for, the whol ſtory of Gods carrying of them from Egypt along in the Wilderneſs to Canaan, and there providing for them is a teſtimony for this, ſo in *Iſa. 63.* we named before Gods redeeming of them, he adds this too, *And carried them all the daies of old.* The Lord never was ſo glorious in his power towards any people as towards them, the right hand of his Power and Excellencie was ſtretched out for them, in *Exod. 15.*

5. Engaged al his Attributes for their good

Iſa. 63.

And then ſixthly, *By the Bonds of Love, I had a continual watchful eye over them, and their Land, mine eye was upon their Land where they dwelt for good, above all other Lands that were upon the earth, in Deut. 11. 12.* A Land (ſaith the text) which the Lord thy God careth for: the eyes of the Lord thy God are alwaies upon it, from the beginning of the year, even to the end of the year. Canaan was a Land that God cared as little for as any place of the earth before his people came into it, a Land where in God was as much diſhonored as in any place of the Earth; but now when his people came into it, now it is a Land that mine eye is upon, that the Lord takes care of, from the beginning of the year to the end of the year: this reſpect did God ſhew to his people.

6. A continued watchful ey over them

Deut. 11. 12.

Seventhly. *I gave them my Oracles, the Revelation of my Will.* This was another notable fruit of the love of God to this people; In *Judah* was God known: his Name was great in *Israel*, in *Pſal. 147. 19, 20.* He ſhewed his Word unto Jacob, his Statutes and his Judgments unto *Israel*. I dealt not ſo wth any Nation: And as for my Judgments they have not known them, ſaith God. This was a notable Priviledg that *Israel* had above all other people. In *Rom. 3.* What advantage hath the Jew? (ſaith the Scripture) or what profit is there of Circumciſion? Yes, every way, the Jew hath much advan-

7. Gave them his Oracles.

Pſal. 147. 19, 20.

Rom. 3.

advantage every way above all other people of the earth : Why, wherein ? *for unto them were committed the Oracles of God.* Other men had the book of Nature, they could see Gods Name as it were written in the Characters of the book of Nature ; yea, but the special things of God, the Counsels of God concerning the Eternal Estate of the Children of Men, were not then revealed : but saith he, I gave to this people my Oracles, they had those Counsels of mine concerning mans eternal estate revealed, I opened to them my whol heart and soul, all that I would have known to the children of men for that time I opened to them ; Oh this is a bond of love indeed, to have the Oracle of God committed to a people.

8. The Messiah to come of them.

And then the Eighth Twist (as I may so say) in this bond of love to make it a great Cable (as it were) to bind them unto God, was this : *I set my heart so upon, as to have the Messiah to come from them, in whom all the Nations of the earth should be blessed ;* I rather chose this people than another to have my Son to be born of them, to be of their stock.

9. A law of Love.

And then Ninthly, *I gave them a Law, the sum of which was nothing but love :* (as I opened the last day, That the Law of God had strength of Reason in it, and so God drew them with the cords of a man, his Law was rational.) So I drew them with bonds of love, I gave them a Law, the sum of which was nothing but love, as thus : What's the sum of the first and second Table of the Law ? The sum of the first Table it is, *Thou shalt LOVE the Lord thy God with all thy heart, and with all thy soul :* And the sum of the second Table is, *Thou shalt LOVE thy Neighbor as thy self ;* so that Love is the sum of the whol Law.

The sum of the Law.

10. Gave the more than any else could offer.

And then Tenthly, *I have out-bid all temptations, whatsoever good, pleasure, delights, honor they could expect in following any thing else, I shewed them that they might have it, and much more in my self ;* there was nothing they could have in following after any of their
fals

false worship, whatſoever creature they would have any good in, I made it appear that they might have as much in my Self, I *out-bid* all temptations for the encouraging of them in my waies, that is in the full courſe of Scripture, we find the Lord propounding himſelf to his people as a lovely object, on purpoſe to draw their hearts away from all other things that might ſeem to be lovely, that he might have the whol ſoul to himſelf.

Yea, and in the Eleventh place, *Whenſoever they were in any want, if they did but cry to me, I heard them. What people is there ſo great as this people that the Lord is ſo nigh unto in all that they call upon him for, ſaith Moſes?*

Yea, and laſtly, *I have done ſo much for them, that it cannot be conceived that I ſhould have done more. What ſhould I have done more for my Vinyard than I have done, Iſa. 5. 4?* Let any one ſpeak what love they could conceive could be more from a God to his people than I have ſhewen. So that put all theſe together, and you ſee how God did draw this people with bands of love. Now this for the Explication.

Now from hence our Firſt Note is, *That, Love is hath ſtrong bonds;* Strong, as ſtrong as death, *Cant. 8. 6.* None are ſo ſtrongly bound together as friends that are bound in Love. The bonds of Nature are not ſo ſtrong as the bonds of Love. *A friend is nearer than a brother ſaith the Scripture.* The bonds of Love are the ſtrongeſt bonds, they are a twiſted bond.

For Firſt, Love it is in its ſelf a lovely thing to behold, there's an amiableneſs in Love to draw the eye and the heart to it: In *Cant. 7. 6.* *How fair and how pleaſant art thou, O Love, for delights? How fair and how pleaſant is Love?* Take Love for the affection of love, it is fair and pleaſant for delight; and when the beloved is called by the Name [*Love*] it ſhews that Love is very amiable, and very beautiful.

11. Heard the in all their prayers.

Deut. 4. 7.

12. It could not have been conceived God ſhould have done more.

Obſ. 1.

Cant. 8. 6.

The bonds of Love.

1.

Cant. 7. 6.

illustrated,

2. Secondly, Love it hath much Sweetness in it, much power to insinuate its self into the heart : As we know base love, adultrous love it hath a great deal of power to insinuate into the heart : in *Eccles. 7.26.* the hands of the whorish woman are called bonds : If whorish love hath such power so to insinuate and to be bonds, much more then hath *True Love*, Gracious Love.

Eccles. 7.26.
observed,

3. Thirdly, Love it is generative, Love hath a great generative power to beget Love. *Augustin* saith, *There is no greater provocation to Love, than to begin to love.* * Love can draw iron hearts. Love, it is the Loadstone of Love, it will draw Love, and beget Love where ever it is.

*Nulla est major
ad amorem pro-
vocatio, quam
preferre a-
mante. Aug.
* Magnes amo-
rit amur.*

Love com-
mands al the
souls faculties

Fourthly, Where Love is got into the soul it cōmands all, it commands all the Faculties and Understanding where Love is got. Look what a man loves, so accordingly his understanding will work : If a man loves his sin, his understanding will be working for his sin ; Oh what subtil Arguments will men have for their sin when they love it ! any way that a mans heart is engaged in Love he will be very subtil to argue for it. So on the contrary, when once the Lord hath taken the heart with Love, this Love commands the understanding, and then all reasonings are for God, and the soul it hearkens after no reasonings that are against God, or against his waies, when once the heart is taken with Love. If a mans heart be taken with love to a Woman, he will hear nothing against her ; but if his love be taken off from her, then every report that he hears against her he will aggravate to the uttermost he can, and will soon beleve it. So it is, when a mans heart is taken with the things of God, and of Religion, it will hear nothing against them ; but if a mans heart be off and do not love the waies of God, then they are glad if they can hear any thing that makes against them. Love commands all the Faculties of the Soul, the Understanding, and the Thoughts, it commands the Will, and Affections, it commands the Body,

it commands the Estate, it commands the Liberties, it commands all that a man hath, or is, or can do. Love hath the absolute commanding power of all, Oh! Love hath strong Bonds.

And again, Love it makes every thing that is done for the beloved to be delightful; It doth not only command to do a thing, but it makes it delightful, *I will rest in my love and rejoyce over them with singing*, saith God. When the heart is once taken with love, (I say) it doth not only do that which is good for that which it doth love, but doth it with delight.

5. Makes all services delightful.

And then, Love knows not any bounds, it never sets its self any bounds at all, but would do, and do, and do, and do even infinitely for that it doth love, so far as love prevails no bounds are set.

6. Hath no bounds.

Yea, and when it doth much, it will not be wearie neither. So far as the Soul is acted with Love, it will never be wearie with what it doth. Men that love their pastime all night they will sit up at it and never be tired; so those that love the waies of God, though the flesh may be weak, yet not the spirit.

7.

And then, Love is strong, so as it stands out against all oppositions, nothing that doth oppose can prevail against love: in *Cant. 8. 6, 7. Love is as strong as death, and many waters cannot quench the fire of love.*

Caution.

8.

And then in the next place, Love, it rejoyces in *suffering*, not only delights in *doing*, but delights in *suffering*. If one that loves another shall suffer for him that he doth love he will rejoyce in those sufferings.

Song. 8. 6, 7.

9. Rejoyce in sufferings.

And lastly, Love, it suffers not its self to be its self (as it were) to be at his own dispose. Love doth wholly give its self into the possession of him that it doth love, it is not his own no longer; The heart that is once taken with love is no more its own, but gives its self into the possession of that that it doth love: so that put all these together, and you may see that love it hath strong Bonds.

10. Seeks not its own.

1 Cor. 13.

I drew them with the Bonds of Love.

Obs. 2.

And then a Second Note of Observation is this ; *Let us do as God doth then* ; that is, Labor to cast the Bonds of Love upon those we have to deal with ; it's Gods way to his people to bind them to himself, to throw upon them Bonds of Love, And then saith God I have enough, I have them strong enough if I get them with the bonds of Love. Oh let us do as God doth, labor to draw people with bonds of Love ; If you would draw any to you, let it be by Love, do you desire to draw any to you, you that are Ministers, especially you are appointed to draw others to God, it's your work : what should you do ? open the Love of God to them, present the Grace of the Gospel to souls, labor to work upon their hearts by all the mercies of God, By the mercy of God tendered to them, by the mercy of God received by them, bestowed upon them : There's no such way to draw souls to God as this. *Repent, for the Kingdom of Heaven is at hand*, that's the preaching of the Gospel. The first preaching of all Christs Sermons, and of his Disciples was, *Repent, for the Kingdom of Heaven is at hand*. As if he should say, Oh ! Sirs, look about you, Consider your waies, there's a glorious Kingdom now at hand, a Kingdom of righteousness, and mercy wherein the glory of the Grace of God comes to be revealed to the children of men in another way than ever formerly. This is the way to bring men to repentance. It's true, it's good to use all means, to shew the greatness and the justness, and the holiness of God, and the like ; But the *prevailing argument* above all to bring men to repentance it is, *That the Kingdom of Heaven is at hand* ; and indeed we would do so if we did consider that repentance it is a Gospel Grace, it is not that that comes by the Law, the Law takes no notice of repentance, but the Gospel, and therefore to present the Love :

Ministers duty to open Gods love.

Mark, 1. 15. applied.

Repentance a grace of the Gospel, not of the Law.

Love of God as it is in the Goſpel, ſo there God manifeſts his love to the children of men, and that's the way to draw to repentance; there's a notable ſtory that we have in the book of Martyrs, not far from the beginning, as alſo in the Eccleſiaſtical Hiſtory of *Eusebius*: ſpeaking of *John* the Apoſtle that did commit a yong man which was very hopeful unto a Biſhop, to take care of him; but afterwards proved to be very wicked, and got among a company of theeves, and ſo came to be the Captain of a company of theeves and robbers, and was wholly bent to ſlaughter, and murder, and extreame cruelty, and lived in the mountains: Afterwards *John* comes to this Biſhop to whom he had committed the yong man, and bid him reſtore unto him the charge which he and Chriſt had committed into his Cuſtody, then the elder looking down with a heavy countenance, ſobbing and ſighing, ſaid, He is dead. *John* enquiring how, and what kind of death, he answered he is dead to God, for he is become the Captain of a company of theeves in ſuch a place. The Apoſtle then rending his garments in great ſorrow, ſaid, Prepare me a Horſe and let me have a guide, and ſo rode in poſt, being come unto the place he is taken by the theeviſh watch, he neither ſlieth nor reſiſteth, but ſaith, for this purpoſe came I hither; bring me unto your Captain, who being armed beheld him coming, but when he knew that it was *John*, he was ſtrucken with ſhame, and fled away. The old man forgetful of his yeers purſueth him flying, and crieth: My ſon, why ſlieſt thou from me thy father, unarmed and old? O ſon! tender my caſe, be not afraid, as yet there remaineth hope of ſalvation, I will undertake for thee with Chriſt. And thus he runs after him crying that yet there was hope of mercie and pardon, and that he would die for him. He hearing this, fiſt ſtood ſtill, turning his countenance to the ground, next ſhoke off his Armor, then trembled for fear and wept bitterly, ſo that this broke his heart and he re-

Book of Mar-
tyrs, lib. 1.
Euseb. lib. 3.
cap. 20.

turns back and falls a weeping upon the neck of *John*, and became an eminent Christian afterwards.

Simile.

Whatsoever is to be thought of this story, yet certainly there's no such bonds as the bonds of Love to draw the hearts of people unto God. Have you to deal with stony heart? the way it is to lay them upon the soft pillow of the Gospel, and so you may break them; lay a stone upon a stone, and so it goes from you and doth not break, but if you lay it upon a pillow you may presently break it with a hammer. The Word is compared to a hammer, yea, but we must labor to lay the hearts of people upon the pillow (as it were) of Love, upon the Grace of God in the Gospel, and that's the way to break their hearts; there are none so bound to God as those that are bound to him by Love, those that are bound to God by fear, that hath not Love mixt withal, their bonds will not hold, they will seek quickly to break the bonds of fear; there's no men (I say) that are held to God by the bonds of fear but they will seek after any occasions to break those bonds, and if they can but get any opportunity to get themselves out of those bonds, they will, and commonly at last they do break them and get themselves out of the bonds of fear: but now those that are held by bonds of Love, they are held for ever unto God.

Simile.

I beseech you observe this Note, *When men cast off the sweet of their sin, by the sweet of the Love of God, then they will never return to their sin again.* Oh! but if it be only the bitterness of the Law, of punishment, that makes them cast off sin, they will be ready to turn to their sin again, as a dog will return to the vomit, as a dog casts out the vomit merely in regard of the pain he doth feel; but when it is cast out by the sweet of Love, when one sweet enters for another, such hold on their way. *Austin* hath a notable expression for that in the 9. Book of his Confessions, about the beginning, speaking of a sweet
of

of sin, Thou Lord (saith he) didest cast out those sweetnesse, and thou didest enter in thy self instead of them, who art more sweet than any pleasure whatsoever. And it was from hence that he held on so in his way, because God calling out the sweet of sin, instead of that sweet he had by sin before did himself (I say) enter into the soul, that was more sweet to *Austin's* soul than all other sweetnesse whatsoever. Oh! saith he afterwards, The sweet it is to want those sweetnesse, when he had the Love of God come in instead of whatsoever sweetnesse he had before. No marvel though Grace be so persevering, and we read so much of perseverance, especially in the times of the Gospel, because that there's none truly converted unto God but they have that sweet come into their souls through Love, that is more delightful to them than all the sweet they had by sin before.

Aust. Confess.
lib. 9. cap. 1.
*Ejicte las carnales
me, tu vera ac
jurnum suavi-
tas. jicte las pro-
prios omnia volupta-
tate dulcor.*

Why perseve-
rence more
frequent un-
der the Go-
spel than un-
der the Law,

Never be afraid, you that God is beginning to turn to himself, never be loth to part with any sweetness you had in the waies of sin, for by turning to God you shall find that sweetness in God and his waies that will be a thousand times more. Oh they are things that they love and they are loth to part with them; Yea, but when you are turned to God, God will be as lovely to you as ever any thing in the world was. If the Ice be but broken over night by the Husbandman, he comes the next day and it is frozen up again; but let the Sun come with his warm beams, and then it runs down with flakes, then it breaks throughout many Countries together, it breaks all at once by the beams of the Sun: And so the breaking of the heart by the terrors of the Law, it is but like the breaking of the Ice with a pole by the Husbandman to give the Cattel drink, but when the Love of God comes to the heart, then the corruptions of the heart dissolves even as the Ice dissolves when the warm Sun comes upon it.

Use to young
converts.

An apt simile.

The way therefore to gain the hearts of men, it is by
love.

Gods great
design in the
Gospel.

love. And we should the rather do it, because it is the great design of God in the Gospel, To manifest his love to the Children of men, he hath opened his heart, and the treasures of love in the Gospel; What is the Gospel but the treasures of the love of God opened? those eternal loving kindneses of God towards mankind they are opened in the Gospel; and no Minister can be a faithful Minister of the Gospel, but those that shall endeavor to open the heart love of God to the children of men in Jesus Christ, and go to gain souls unto himself; Oh! 'tis a pleasant work to be a Minister of the Gospel in this respect, to be alwaies searching into the treasures of Love, and to make them known to souls for the gaining of them unto God.

2.
Gain men
with love in
dealing with
them.
Phil. 2. 1, 2.

And then likewise, If you have to deal with men, you must labor to draw them with the bonds of love; in *Phil. 2. 1. If there be therefore any consolation in Christ, if any comfort of Love, if any fellowship of the Spirit, if any bowels, and mercies; fulfil ye my Joy, that ye be like minded, saith the Apostle.* Oh! let it be through Love, that you come to be like minded; and do not think to force men into the same mind, to use bitter language and expressions to men if they differ in judgment from your selves: But if there be any Love, be of the same mind, labor to get into one anothers hearts, if you would do good to one another. As a Minister, if he would do good to his People, he must labor to get into their hearts, that the people may love him: therefore it hath been observed that your wrangling Minister; and bitter men, that if they be but cross in any thing they presently vent their own bitterness, they never do any good at all. But those that can be willing to deny themselves, and willing to suffer for the Cause of the Gospel, they prevail most. And so, if you would do good for any of your kindred, do what you can to get into their hearts that they may love you, and so you may be a means to draw them to the waies of God: by Love

The way to
uniformity.

Spleenful
Ministers.

Deal with
kindred in
Love.

you

you may come to have any liberty in their hearts that you would, you may ſay what you will if once they be perſwaded that you love them, then you may aſk more liberty to reprove any thing that is evil in them, and to perſwade them to any thing that is good, then they take nothing ill from you; and therefore 'tis a great diſadvantage that men of ſour and bitter ſpirits have in obtaining their own deſigns; if they once ſpeak any thing though never ſo good, yet it is rejected, becauſe that people think it is not out of Love: But on the other ſide, it is a mighty advantage that a ſweet and loving diſpoſition hath, let ſuch an one ſpeak never ſo, though the thing be never ſo harſh, yet the party will take it wel, becauſe he knows he loves him. Oh! theſe bonds of love, my brethren, they are *mighty ſtrong*. When you meet together in any Society, if you would have any thing, do not ſeek to get your wil by wrangling, and frowardneſs, but by *bonds of Love*. I confeſs there are ſome men that are of ſuch perverſe ſpirits, that the neerer one comes to them, the further they go from one, that they have even loſt all ingenuity; but if you have to deal with men that you think to be gracious, and to be ingenious, then do not think to gain any thing from them but by Love.

Theſe bonds of Love that here we have in the Text the Devil ſeeks to break, the great deſign of the Devil it is, to make men to have hard thoughts of God, & his waies, and to make them beleve that God hates them, and that though they have ſome good things from God for the preſent, yet that the heart of God is not towards them, and ſo labors to make a ſeparation between the ſoul and God. And ſo the great deſign of the Devil is to break the bonds of Love between Chriſtian and Chriſtian. It was a fearful judgment that we read of in *Zach. 11. 14.* when the ſtaff that was called *Bonds* was broken, even the Brotherhood between *Judah* and *Israel*, he threatens it as a Judgment; *I'll break the bonds of brotherhood.* And then

A ſour diſpoſition doth diſadvantage much.

But perverſe ſpirits are otherwiſe to be dealt with.

Satans great deſign.

Zach. 11. 14.

you

you find that the *staff of Beauty* was broken when the staff of bonds was broken.

The love of Christians one to another in *England* formerly compared with our divisions now.

My brethren, never was the bonds of Love more broken among Christians than they are now. We reade of bands of Love, but what's become of them? They are broken. They were in former times so twitted (as I told you the word in the Hebrew signifies) love so twisted into so many Wreaths as one would have thought they could never have been broken; but whatsoever the matter is, we find they snap asunder. Oh! how justly might God bind us with Iron bonds, seeing that the bonds of Love will not bind us! God hath cut the Cords of divers of our yokes asunder, and hath broken the bonds of the oppressor, and now behold we break the bonds of Love; Oh! unworthy wretches that we are, every one of us looks with a jealous eye one upon another, every one shifiting for himself, there are no bonds of love in our hearts; the wicked in Scripture are said to *die without bonds*, that's Gods patience, that they shall die without bonds; but wo to us, we live without bonds, and that's our sin, and the wrath of God upon us, in *Eccles. 3. 8. There is a time to love*; when is the time? Certainly if ever there were a time to love, then this is a time to love. *And there is a time to hate.*

Eccles. 3.

An Apostrophe to Love.

Oh Divine Love! whither art thou gone? hast thou left the earth as unworthy of thy beauty and glory? Oh! that thou wouldest come again unto the hearts of the Saints, and bind them together! The want of the bonds of Love every one complains of, Oh! those soul-refreshing, and soul-ravishing meetings that we were wont to have. But especially more publickly, we find the bonds of Love quite gone, and quite broken: reade but over the *1 Cor. 13.* and see the effects of Love there, and by that you will find the bonds of Love quite to be gone; *Love*, the Scripture tells us, it thinks no evil, it makes the best interpretation of things that can be; Now surely

Publick Love gone out of *England.*

ſurely there's a great deal of want of love amongſt us, that when men in the uprightneſs and ſincerity of their hearts ſhall deſire to find out the mind of God, and the will of God, and meerly out of conſcience becauſe they dare not go any further than they ſee the mind of God to go before them, therefore they ſhall be judged to be a ſtiff-necked people, and to be the great hinderers of Reformation; Is this the beſt interpretation that poſſibly can be made of things? Is it not poſſible why there ſhould be ſome other grounds why they differ from their brethren, but meerly ſtiff-neckedneſs? how if it ſhould be owned by Jeſus Chriſt at the great day, That it was out of ſincerity, becauſe they did deſire to know the mind of Jeſus Chriſt fully, and yet they could not ſee what their brethren ſay they did? We ſhould make the beſt interpretation of things that poſſibly we can. Love it cures all things, and it bears all things; now for ſuch publick ſtriking againſt any ſuch forbearance, and crying out that we would have a *Tolleration of all things in Religion*, this is the great argument when they know in their conſciences that their brethren do joyn with them in the Doctrinal part of Religion, and in the main things, and thoſe things wherein they differ are things of no ſuch great moment, but may be forborn with peace enough if mens hearts were peaceable and ſtill; now to inſuſe that into the peoples heads that if they were but in any thing forborn there muſt be a tolleration of all things, ſurely this is not any fruit of Love, this is not that which the holy Ghoſt ſaith, *That Love bears all things*. I am loth to mention any further, leſt there ſhould be any occaſion of ſtirring up any ſpirits, and ſo hindering the fruit of Love: Let me ſay on the other ſide, there may be too eager cenſure the other way, that is; to cenſure ſuch as are of a different way and judgment that they do it altogether out of their ſelf-ends, and ſelf-aims, I verily believe that on the other ſide,

A conviction of the conſciences of ſome

Many of both ſides in matter of diſcipline and Church-government thoſe ſincere.

those brethren that do differ, they may be consciencious in their way, and do it out of zeal to God, and to what they apprehend to be truth; We should apprehend one another so, if we see there be nothing else wherein they do manifest corruption of heart but meerly in their waies of difference in their judgments and opinions. Now if both could but thus judg each of other, that they both are upright in what they do pursue: One side imagines that our part is Gods mind, and the other side judges that that party is Gods mind; let us judg now that they do it in uprightness except it appers some other way, then we should quickly come to close and joyn hearts together, if we had such upright opinions one of another, therefore the more it is the design of the Devil to break those Bonds of Brotherhood, and of Love, the more should we labor to unite together.

Caution.

We should
countermine
Satan.

3. Superiors
should win
by love.

And you who are Superiors, labor you to gain your Inferiors by love, Oh let those tie together; do not say of your inferiors, they are of untoward dispositions, and how can my heart be towards them, to love them? Oh! none of your inferiors are more untoward unto you than you are unto Christ; and Christ, if he should not love you because of your untowardness, what would become of you? Now consider of this, when your servants and children are untoward, Why should that hinder love, when as my untowardness doth not hinder the love of Christ to me. I remember I have read of *Monica*, *Austins* Mother, her husband being an Heathen, and that some of her neighbors that had Christian husbands wondered how they came to live so lovingly together, saith other Christian women that were neighbors, Our husbands are Christians, and yours an Heathen, and yet you live more lovingly with him than we do with our husbands. She answered them, It may be when your husbands do any thing that provokes you, you are presently froward with them, but I labor to overcome my husband,

Monica the
mother of
Austin.

husband by love, & ſo to gain his heart to me, and upon
 that we live ſo lovingly together. Chriſtianity teaches me
 to perform the duties of a wife to my husband, though
 my husband be an Heathen. I verily beleave there are Godly cou-
 many godly men and women, that ſometimes when the ples for want
 one is godly and the other is wicked. You will ſay, How of love live
 can that be? Yes, though there be godlineſs, yet there worſe than
 may be ſuch frowardneſs and paſſion as may cauſe won- voke-fellow
 derful diſturbance: but on the other ſide, where there is carnal oft-
 godlineſs and love, there is ſuch an overcoming with times.
 Love, that though the man be wicked and never ſo
 harſh, yet he hath the nature of a man in him, and ſo
 long as he hath the nature of a man in him he will be o-
 vercome by Love, and therefore that's the way to bind
 men and women together; Would you be united more
 than ever yet you have been? labor to caſt the Bonds of
 Love one upon another; let the husband ſtudy how to o-
 vercome his wife with love, and ſo the wife the husband,
 and then there will be a ſweet union indeed: and ſo for
 Maſters and ſervants, there ſhould be Love there to unite
 one to another, though the maſter be above the ſervant, The diſt-
 yet the maſter ſhould account it a happineſs to him in ance betwixt
 that his ſervant doth love him; there is not ſuch a di- Chriſt and us
 ſtance between you and your ſervants, as there is between greater than
 God and you; Oh! it's a ſweet thing when a man can betwixt us &
 ſay in his family, I bleſs God all my familie loves me; our ſervants.
 And whatſoever they do, they do it out of love to me; A maſters
 It may be you are harſh towards your ſervants, and you comfort.
 will make them do what you command them to do, and
 they dare not do otherwiſe, yea, but what's that? but
 do your ſervants love you? do they do all for you out
 of Love? you might have as much obedience from your
 ſervants as you have, and have it a great deal better
 than you have, if you have it out of love; and ſo like-
 wiſe in a family, when one ſervant loves another; as it
 was ſaid of David in 1 Sam. 18. 22. All his ſervants love
 thee,

Servants
should love
one another

Object.

Ans.

Magistrates
should govern
by love.

1 Chr. 28. 2.

The difference betwixt
the gesture &
language of
David, & the
Princes of
these times

John 2d King
of Portugal

The property
of the *Pelican*.

thee, all *Sauls* servants did love *David*; so those that are servants should labor to live so in families as all the other servants should love them.

But you will say, They are so wicked that how can I hope to have love from them?

Yes, Though they cannot love thee as thou art godly, yet godliness hath something in it that is common to the excellency of mans nature.

Yea, and those that are in place of power in the Magistracie, they should labor to gain those that are under them by love: as the greatest in a family if he be a Lord, or an Earl, should not think it too much to gain a servant by Love; so those that have the greatest power in Government, they should not think it too much to gain their meanest Subjects in a way of Love: we see it was thus with *David*, 1 Chron. 28. 2. Then *David the King* stood up and said, Hear me my Brethren, and my People. See what a sweet expression is here of a great Prince, Then *David the King* stood up, and he said, Hear me my Brethren, and my People; he did not sit down Majesterially and say, My People, and you that are my Subjects, and that are under me, I command you to do thus and thus; but he stands up unto them and saith, Hear me my Brethren, my People: This was a way to gain the hearts of people unto him. You know *Abolom* he sought in a false way to steal away the hearts of people by a gentle carriage. I remember I have read of *John the Second*, a King of *Portugal*, he chose his Emblem to be a *Pelican*, that he might express his love to his Subjects upon this ground; for the *Pelican* when her yong ones have been bitten with Serpents, she feeds her yong ones with her own blood, and thereby cures them: now upon this, this King of *Portugal* chuses the *Pelican* to be his Emblem, thereby he would testify his readiness to let out his blood for the good of his Subjects, for the healing of his Subjects. He would not feed upon his Subjects blood, but he would

would rather let out his own blood for their good. This is the commendations of a Prince, not to ſeek to feed upon Subjects blood, and to raiſe up his Honor, and Prerogative by his ſhedding of their blood; but to love them ſo, as to be willing to let out his blood for their good if it might be. The maxim that ſome have labored to inſuſe into Princes, *I had rather be feared, than be loved*; it is a maxim only beſeeming Tyranny, and no way ſutable to an ingenuous ſpirit, but to a baſe and ſordid ſpirit; Certainly that man, be he what he will, that is acted by that principle, is a man of a ſordid and low ſpirit: a man of a generous ſpirit, and of an ingenuous ſpirit would rather be beloved than be feared: Let every man ſeek to gain another by love: If you ſtrive otherwiſe to gain any but by love;

First, You are not likely to prevail.

Secondly, If you do prevail, there will be ſo much trouble before you do prevail, that it will not be worth the having when you do prevail.

Thirdly, When you have your will upon them, they do the thing that you would have them, they dare not do otherwiſe; I but they hate you though: What good is this, for a man to have his will upon another, if in the mean time he hates him?

Then Fourthly, If you do not prevail by love, They will do no more than juſt needs muſt; and this is the reaſon indeed why Hypocrites do ſo little for God, God hath never gained their hearts by Love, but only by fear, and therefore they will do no more for God than they muſt of neceſſity; whereas (as I ſaid before) love never propounds bounds.

And then Fifthly, If you do not get them by Love, they watch for all opportunities to ſling off. Now what a poor gain is this, to gain one with a deal of trouble, and for him to do what I would have him, and yet to hate me, and to do no more than needs muſt, and then to

watch

A Princes
pattern.

*Timere quàm
diligere.*
A pernicious
ſtate maxime

The evils of
ſtriving o-
therwiſe than
by love.

Why Hypo-
crites are
hide-bound
towards God

The benefits
of love.

wath for all opportunities to appear against me? Wherefore my Brethren, for the close of this Note, let us follow after Love, and provoke one another to Love, you will find sweetness in your own Love, and sweetness that you get by Love, in the very exercise of Love you will find sweetness, and then the Love that you get by others you will find that sweet, and you will find it so much the sweeter because you get it by Love.

Obs. 3.

And then further, another Note is this, *Seeing Love hath such bonds in it, Let us make use of the Love of God to bind our hearts to him.*

You have heard that Love hath bonds; And then you have heard that we should do as God doth. And then Thirdly, Is this Gods way? Oh! let us make use of all the Love that ever God hath shewen unto us for to gain our hearts unto himself.

Deut. II. 13.

And this would be a large Theam to speak of, if we should lanch into it; if I should come to open unto you what the Love of God hath been to you, how much Love God hath shewn to the Nation, and to our selves for the gaining of our hearts, Oh the many twists of this Cord! 'tis a strong Cord indeed to bind us to God. In Deut. II. 13. *If thou shalt diligently love the Lord thy God; there's that that he requires of them, after what he hath done for them. If thou wilt but diligently love the Lord thy God. That's that that God seeks by al his love, to work our hearts to Love.*

The cords of
Gods love to
his people,

Not to speak now of the Love of God to you as you are *Creatures*, nor as you are *Men*; But a little to speak of the Love of God to you as you are *Saints*. I shall shew you very briefly what strong Cords of Love God hath cast upon you, to gain your hearts to himself to love him.

Eternal.

As first, *Gods Love to you (if you be Saints) it is eternal Love, before ever you were born the bowels of God yerned towards you, (as I may so speak with holy reverence.)*

rence.) God was twiſting theſe bonds of love from all eternity that he might gain your hearts, God was thinking that in ſuch a time there ſhall be ſuch and ſuch men and women that ſhall live upon the earth; Pleaſe make preparation by ſuch bonds now as ſhall unite and tie them cloſe to my ſelf when ever it comes to be revealed to them. It was love from eternity, Oh! the Tranſactions that were between the Father and the Son from all eternity for to maniſeſt love to your ſouls! the great Counſels (I ſay) that were tranſacted between the Father and the Son before the world was, were about theſe Bonds of Love to you.

Gods thoughts
from eternity
concerning
his Elect.

Secondly, *It's choiſe Love*, when he left many thouſands, he ſet his heart upon you, *Mal. 1. 2. Was not Eſau Jacob's brother, ſaith God? Yet I loved Jacob.*

²
Elective and
ſeparating.
Malach. 1. 2.
Uſe.

So wert not thou of ſuch a Familie? and yet thou ſeſt how God hath caſt off a great part of that Familie, and yet hath he loved thee? Wert not thou ſuch a ones brother, ſuch a ones ſiſter that remained wicked and ungodly, and it may be died ſo? and yet God hath loved thee, he hath paſt by ſo many great ones in the world, and ſo many of thy kindred, and rather pitcht his Love upon thee. *It's choiſe Love*, and therefore this might gain thee to himſelf.

Thirdly, *It is free Love*, the Love of God is free; ſo you have it in *Hof 14. 4. I will love them freely: and in Deut. 7. 7. The Lord did not ſet his love upon you, nor chuſe you, becauſe you were more in number than any people: for you were the feweſt of all people.* God there would maniſeſt his love to his people to gain their hearts to him: ſaith he, The Lord did not ſet his love upon you, becauſe you were more: (Why then did God ſet his love upon us?) in the 8. verſe, *but becauſe he loved thee.* It's a ſtrange arguing: The Lord did not ſet his love upon you becauſe you were more, but the Lord did ſet his love upon you, becauſe he loved you; he could go no higher. There can be no other

³
Free.
Hof. 14. 4.
Deut. 7. 7.
diſcourſed.

reaſon

reason why the Lord should love you, but *because he did love you*. We use to say, it's a woman's reason to say, I will do such a thing, because I will do it. Now if any of you would have a reason why God loved you: why thus, He loved me, because he loved me. The Lord did not set his love upon you for this reason; but he did set his love upon you, *because he loved you*. So, it is a free love. Oh! let the freeness of it be another Ingredient, so as to bind your hearts unto him.

⁴
He gave his
Son for them

Fourthly, *God hath so loved you, as he gave his Son for you*. So God loved us. Sometimes it hath been in the thoughts of men whether there might not be more worlds than this world. Certainly God in his infinit power he might make a thousand worlds more glorious than this, such worlds, as the meanest Creature in those worlds might be as high in excellencie above the Sun, as the Sun is high above a piece of earth. But now this we may know, let there be never such excellent Creatures made, they cannot have a greater fruit of love than mankind hath from God; Oh! this is the love of God to mankind, this calls aloud to the children of men to love God, here's a fruit of love beyond that which is to Angels; for the Lord took not upon him the Nature of Angels, but the Nature of man.

Which he did
not for An-
gels.

⁵
And Himself
also.

Fifthly, God so loved his people, *as he hath given himself too, as well as his Son*. Not only given the Second Person in Trinity, but *Himself*. He doth not think enough to give Heaven and Earth to thee to be thy Portion, but he will make *Himself* to be thy portion, he will be thy God. You would think it a great matter if God should say, Well, all this world I will give to be thy portion; yea, that I might give a testimony that I love thee, I will make another world for thy sake, and make thee the Emperor of it all; but in that God hath given thee his Son, and given thee Himself, this is a greater degree of Love; and the soul of man, were it enlarged indeed so

This is set
forth by gra-
dation and
profopopie.

as it might be, yea, ſo as grace doth enlarge the hearts of the Saints, ſuch a ſoul would ſay, Lord, what wilt thou give me, if thou giveſt me not thy Son, if thou giveſt me not thy Self? though I be leſs than the leaſt of thy mercies, yet except I have thy ſelf to be my portion, this is not ſufficient for me. Well ſaith God, That thou maielt know that my heart is ſet upon thee for good, I'll give thee my Son, I'll give thee my ſelf and my Spirit. Oh! what love is this to the children of men, that ever we ſhould live to have our ears filled with this ſound from Heaven, that God ſhould do ſuch things as theſe are for the children of men!

Sixthly, God doth ſo love his people, as in compari-
ſon of his Saints *he cares not what becomes of all the world*; ^{6.} *thing elle.*
in *Iſa. 43. 4. I loved thee, therefore will I give men for thee,* *Iſa. 43. 4.*
and people for thy life. If thy caſe be ſo that it ſhall not *illustrated.*
be well with thee without great evils that ſhall come up-
on the children of men, the generality of men, and many
people and Nations; I do not ſo much care for them
(ſaith God) my heart is upon you: ſo as in compariſon
of you I care not what becomes of all the world. Oh
the Love of God unto his Saints!

Yea further, God hath loved thee ſo, *as he hath pardo-* ⁷
ned all thy ſins; here's another twiſt of Gods Love, in *Rev.* *Pardoned all*
1. 5. Unto him that hath loved us, and waſhed us from our *their ſins,*
ſins, by his own blood. For his giving himſelf for us that *Revel. 1. 5.*
is in *Gal. 2. 20. He hath loved us, and waſhed us from our* *Gal. 2. 20.*
ſins by his own blood: here's a fruit of Love. You do not
hear it ſaid, that Chriſt hath loved us and hath purcha-
ſed great Kingdoms for us, hath made you Lords, and
Earls, and Counteſſes, and ſo hath loved you; no, *But*
he hath loved us, and waſhed us from our ſins by his blood.
Now it's a good argument; that the Love of God is upon
you, if you account this to be a great fruit of Love to
waſh you from your ſins by the blood of Jeſus Chriſt;
Surely if he will do ſo much for you, a ſhall coſt him ſo
O dear

A representation of the love of Christ in coming to take away our sin.

An apt simile.

8
Puts loveliness upon them.

9
Loves them with the love he hath to Christ.
Joh. 17.23.

dear as his own blood, he loves you; the Love Jesus Christ broke through these difficulties, for when there were such transactions between the Father and Son about redeeming the Soul, saith God, If thou wilt take upon thee to deliver them from their sin, thou must come thy self and be made a Curse for their sins. What, will you undertake such a thing as that, to deliver them from their sin? it will cost you thus much. Saith Jesus Christ, Lord, thy will be done in it, yet let me deliver them from their sin, though I lose my life, though it cost me my blood, though I be made a Curse, whatsoever it cost me, yet let their sins be washed from them. He hath washed us from our sins, though it cost him his blood. Oh! the Love of Christ to his Saints! what Bonds of Love have we here! I have seen some that they may twist and bind their cords the more fast, they will wet them that so they may close and bind the more. Oh the Cords of the Love of Jesus Christ, are wet with his own blood.

Again, *Loved thee*, surely his Love hath been great, he hath put loveliness upon thee, he hath put upon thee his own Nature. If one can say any thing greater than hath been said, this one would think should be very high and great, for God so love us as to put his own Nature into us, to make us partaker of the Divine Nature, so to love us, as to put his own Life into us, to enable us to live the very same life that himself doth live, so to love us as to put his own Image upon us, Oh! this is the Love of God to his Saints.

Again, *He loves thee with the very same Love wherewith he loves Jesus Christ himself*; In John 17. about the latter end, *That thou maiest love them with the same Love wherewith thou hast loved me*, saith Christ to the Father. Oh! to have the same Love that the Father loves Christ withal, Is not this a strong Bond to bind thy heart to God? If God had loved thee only so, as to give thee an estate and honors here in this world, this is no other love but that
the

the Reprobate may have, and will this Love ſatisfie thee? Oh! the difference between the Love of God to his Saints, and the Love of God to other men! he loves the great ones of the world that are wicked with no other love, but with the love that he loves a Reprobate; but he loves the Saints with the *ſame* Love wherewith he loves his Son, and this Love will bring thee one day, to be one with the Father and the Son, and is not here a ſtrong Bond of Love to gain thy heart to Himſelf?

And further, from this it muſt needs be, that the Lord muſt delight in *Communion with his Saints*: and indeed God doth all this for his Saints, puts the Divine Nature into them, and the Life of God, and ſets ſo much Love upon them; why? that he might have a people to enjoy everlaſting Communion with him; ſaith God, I would fain have ſome Creatures that might live with me, to enjoy communion with me, that might live to ſee my face, and ſee all the Glory that I intend to manifeſt to all eternity: Oh bleſſed God! haſt not thou the Angels that are with thee to enjoy thy Glory, to have communion with thee? no ſaith God, but I would have theſe poor creatures that are ſo low and mean in the world, I would have them to be raiſed up to enjoy communion with my ſelf; this is the end of Gods beſtowing any Grace upon his Saints, it is that he might raiſe them to enjoy communion with him, and to delight in him, and he to delight in them, that he might have creatures to communicate the treaſures of his goodneſs too, and that thou mighteſt communicate what thou art able to him. Surely Chriſt doth not account himſelf to be full without his Saints; and therefore you find in *Ephes. 1. 23.* that the Church is called, *the Fulneſſ of Jeſus Chriſt*, and therefore he prays, *Father, let them be where I am*, I ſhall not account my ſelf ſo full except they be with me, and ſee my Glory. Oh the Love of Jeſus Chriſt to his Saints!

10.
Hence God
delights in
his Saints.

Why God
does all the
former things
for his Saints.

Eph. 1. 23.
illustrated
by Joh. 17. 24

II
Gods love
sweetens and
sanctifies all.

A meditation
for afflicted
Saints.

And then further, *This Love it sweetens and sanctifies all for good*; thou maiest see Love in every thing, now though thou hast less of the creature than others have, yet thou hast it out of Love; when thou comest home it may be thou hast not so much as others have, perhaps but a piece of bread and smal drink; yea, but I have it out of Love: look upon all thy mercies, and thou mayest see the eternal Love of God to thee in them. They are all sanctified to me for the furtherance of eternal good, the Lord from all eternity did see that such a kind of life was the best for me to further the eternal good he intended for me, and therefore he hath disposed of me to this condition rather than another condition. Oh! how sweet may the life of a man or woman be when as they can reason after this manner, Well, this condition that now I am in, the Lord from eternity saw the fittest condition to work my heart to himself, and therefore it is that I am in this estate rather than another. And then Love; thou findest daily by experience, how hath the Lord helped thee in thy straights, and heard thee in thy prayers, and answered thy desires. This I told you in the opening of the text was a fruit of Love to the people of *Israel*, and so it hath been with thee.

12.
Gods love overcomes all our unworthiness (both before & after conversion) which he foresaw.

And this love is very strange too, for though the Lord did foresee all thy weakness, and all thy unbecoming carriage, thy unworthiness, &c. yea, the Lord did not only foresee what thou wouldest be before he did manifest love, but he did foresee how thou wouldest walk unworthy of his love after it was manifested to thee, and though he foresaw all this, yet still his love was not quenched towards thee, but saith the Lord, My love shall break through all this. Many times you set your love upon some, and they prove untoward, and unworthy, and you think with your selves, Could I have but foreseen this untowardness they should never have had my love: but now the Lord did foresee all thy ill requitals, and yet it did not hinder

hinder the love of God towards thee.

And then further, In the love of God there is the love of all relations. As now, The love of a father towards a child : the Lord takes upon him the relation of a father, and the love of a husband ; the Lord takes upon him the relation of a husband, and the love of a friend too, that's sweet.

¹³
Gods love
hath in it the
love of all re-
lations.

And then, that that crowns all it is this, *That it is an abiding love, an everlaſting love*, a love that ſhall never be quenched : He that the Lord loves, he loves unto the end, he will reſt in his love, *Zeph. 3. 17. Jer. 31. 3. 2 Theſſ. 2. 16.* If thou knoweſt that he hath loved thee in his Son, thou haſt hereby an everlaſting conſolation ; let Heaven and Earth meet together, let there be what changes and alterations there will, yet there is everlaſting conſolation for thee, if thou kneweſt but this love of God.

¹⁴
An everlaſt-
ing and un-
changable
love.
Zeph. 3. 17.
Jer. 3. 13.
2 Theſſ. 2. 16.

Now my brethren, all this I have done to that end, that your hearts may be gained unto God ; And what wilt thou do now ? Wilt not thou now love the Lord thy God ? ſhal not al this love of God to thee in Chriſt conſtrain thee ? *The love of Chriſt conſtrains me*, ſaith the Apoſtle. Oh ! love the Lord, all ye Saints ; if the Lord hath thus loved you, love ye the Lord all you his Saints. Then God is Love himſelf, he is the Element of Love ; And whither ſhould love go but up to the Element ? Air it deſires to be in its proper place ; and Earth will deſcend to its proper place : the proper place of Love, is God, God is (as it were) the Element of Love, for ſo the Scripture ſaith, *God is Love* : And he that dwells in God, dwells in love. Oh labor to be rooted and ſtabliſhed in love. in *Ephes. 3. 17.* Being rooted and ſtabliſhed in love, you may be able to comprehend with all Saints, what is the length, and breadth, and depth, and height, and to know the love of Chriſt, which paſſeth knowledge. Being rooted in love, thereby ye come to comprehend with all Saints, the breadth, and length, and depth, and height, and to know the love of Chriſt,

Application.

2 Cor. 5. 14.

God the Ele-
ment of Love.

1 Joh. 4. 16.

Eph. 3. 17.
18. 19.

which

which passeth knowledge. It is not the strength of natural parts, Learning doth not so much teach us what the length, and height, and depth of the love of Christ is, as Love, get but your hearts rooted in Love, and you will come to understand the glorious things of the Gospel in another manner than ever you did. And mark what fol-

The rarity of follows : *That you might be filled with all the fulness of God.* Had we not such an expression in Scripture, we should not dare to make use of it; What, for a poor creature to be filled with God, to be filled with the *fulness* of God, to be filled with *all the fulness* of God! This is the reason

Why Christians are so scant in their obedience, and empty in their spirits. *Cant. 7. 12.* noted.

God regards nothing but love.

Our love should be eminent toward Christ *Minus se à Deo diligit, qui prae-ter se aliquid diligit qui pro-pter se non diligit.* August. Confess.

why Christians are so scant in their obedience, and empty in their spirits, because they are not acquainted with this breadth, and length, and depth, and height of the love of Christ: Oh know, that God prizes thy love, and he is satisfied with nothing but thy love; in *Cant. 7. 12.* *There will I give thee my loves,* saith the Spouse. When thou comest to the Ordinances, to hear the Word, receive Sacraments, or Prayer, yet if thou comest not to give the Lord Christ thy loves, it is nothing; *There will I give thee my loves.* Oh! Christ prizes love at an high rate: and that love that will serve for other things, certainly will not serve Christ. *He loves thee too little* (saith *Augustan*) *that loves any thing besides thee, who loves not that thing for thee.* You may love Wife, and Children, and Friends, yea, but you must love them all for God; when you see any thing lovely in Husband, or Wife, or children, or Friends, yea, but think this is but a beam of the loveliness of God. And thus I have endeavored now to raise your hearts to God by Love; the Lord hath cast Bonds of Love upon your souls, On! that by the Ministry of his Word this day these Bonds may be somewhat strengthened. that you may feel some strength in these Bonds, that you may go away with your hearts more strongly united to the Love of God than ever.

I drew them with the Cords of a man, With Bonds of Love, and I was to them as they that take off the yoke on their Jaws, and I laid meat unto them.

Part of the laſt Sermon it was ſpent in opening unto you theſe Bonds of Love. And ſhewing,

First, What were the Bonds of Gods Love towards the people of *Iſrael*, the ſeveral expreſſions of Gods Love to them in ſeveral particulars. And ſhewed you how that all thoſe that had to deal with men to draw them to God ſhould do as God doth, labor to draw them with Bonds of Love? I have eſpecially directed my ſelf unto the Saints of God, and ſhewed to them what bonds of of Love God hath laid upon their hearts to draw them to himſelf. I have not applied this point generally yet; for indeed one principal Bond of the Love of God towards the Nation will follow in the words after; But certainly the Lord hath ſought to draw this Nation to himſelf with Bonds of Love. We may ſay concerning God, he hath loved this Nation: Loved it. It was the firſt Nation that ever received Jeſus Chriſt by the countenance of publick Authority, of the Supream Authority in the Nation.

Gods ſpecial
love to *Engl.*

1.

And when Antichriſt had darkned the light of the Goſpel here, the bowels of Gods Compaſſions yerned towards it, and God wrought wonderfully to deliver this Nation from Antichriſtian Tyrannie.

2.

Moreover; The Lord hath not ſent the light and power of the Goſpel to any Nation under Heaven more fully; nay, without prejudice to any other we may ſay not ſo fully as to this Nation; though there are many of the Saints of God elſewhere, yet in no place under Heaven hath God more, yea, ſo many Saints; (I might almoſt ſay, put all the Nations of the earth together) ſo many that know him ſo fully, and have that power of godli-

3.

neſs

ness in the worshipping of him, as here in this Nation. Oh! the Bonds of Love that are upon us!

4. Yea, If we look upon our outward mercies, those liberties that we enjoy, there's scarce any Nation that hath the Commonalty of the people that live like men in comparison of ours; for the most part of all the Nations in the world, the generality of people are like slaves rather than any Free-men, their Governors rule over them with Tyranny; but here the Common people have Liberties, and God works mightily for them, for the vindicating of the Liberties, that they have both for their bodies and outward estates, and their souls likewise, and Oh! the Love that God hath shewn unto us of late in working so miraculously for us as he hath done!

5. But there is one point more observable in these Bonds of Love that God draws people unto himself by.

The scope of
the Text.

The scope of the Prophet here in mentioning these Bonds of Love, it is to aggravate their sin, from whence there is this :

Obs. 4.

That there's nothing more aggravates sin than that it is against Love. God hath Three Bonds to bind us to Obedience.

Three sorts of
Gods Bonds.

There's the Bond of his Law.
And the Bonds of Afflictions.
And the Bonds of Love.

But now to break all these Bonds, The Bonds of the Commandements, and the Bonds of Afflictions, and Bonds of Love too, this aggravates sin very much.

Use.

Oh charge thy sin with this aggravation, Oh thou sinner! What against such a God, such Love, Oh what a vile heart have I! Saith *Augustin*, *Oh 'tis too hard a spirit; that though it will not bestow Love, yet it will not requite Love.* O! let not there be such a hardness in the Spirits of the Saints. Thou didest not begin with God to love, thou didest not begin to bestow Love; be not so hard towards God as not to requite Love. Do not we see how

Nimis durus est animus, qui amore & si nolat impendere, nolle respondere.
August.

bare

baſe Love can gain upon mens hearts, adulterous love, what ſtrong bonds that love is, the giving of gifts and bribes, what bonds they are to tie mens hearts, their hands and tongues ! and ſhall not the Love of God and the fruits of that be a ſtronger Bond to tie thy heart unto him ? Nothing goes more to the heart of Man or God than the abuſe of Love ; A man can better bear the abuſe of his mony, the abuſe of any thing he doth, or hath, than the abuſe of his Love : Gods Spirit is grieved with his *Saints* : we do not read that the Spirit of God is grieved with the *Wicked*, God may be angry with the wicked every day, but not grieved, but when the *Saints* ſin againſt him the Spirit of God is grieved, becauſe their ſins are againſt Love ; when thou ſinneſt againſt God the Lord looks upon thee, as *Cæſar* once upon *Brutus* ; What, thou my Son ! What, thou whom I have ſo loved ! What, break all thoſe bonds. When we read in the ſecond *Pſal.* of the King, and Princes of the Earth, that ſaid, *Let us break their Bonds aſunder, and caſt away their Cords from us*, We think that's great Rebellion ; but for thou that profeſteſt thy ſelf to be God, it's a greater evil to break theſe bonds of Love ; Oh ! thou my Son, my Child, thou whom I have beſtowed ſo much Love upon, yet thou to ſin againſt me, when thou art committing of any evil, conceive with thy ſelf as if God were looking upon thee, and pleading with thee, by all thoſe fruits of his Love that ever thou haſt received from him, and wilt thou yet ſin againſt him for all this ? We read in *Mark 14. 72* when *Peter* had ſinned, Chriſt did but look upon him, and he wept bitterly ; Oh ! *Peter* ſaw love in the looks of Jeſus Chriſt, and therefore we know after when Chriſt came to him, he pleaded with him with this argument of love, *Doeſt thou love me ? and doeſt thou love me ?* Oh ! when he ſaw the eyes of Chriſt ſo ſparkling of love, and then conſidered that he had ſinned againſt that Chriſt that had ſo loved him, broke all thoſe bonds of love,

P

then

Adulterous
love.
Gifts.

The Spirit
grieved only
by the *Saints*.

2) 70 72xvov. =

A meditation
for a Saint a-
bout to ſin.

Mark. 14. 72.

ἐπιλαλῶν.

Eruptisset.

Beza.

Ovelatione capiti: he covered his head as Marriners use to do.

Theophylact.

then he went out, and wept bitterly; the word is in Mark 14. 72. ἐπιλαλῶν, *He did break out in weeping.* For so it may signifie, that force that there is in doing any thing, to lay a force upon ones self to do a thing, *He did break out, break out in weeping,* he was not able to bear it, his heart burst even in sunder, when he considered how he had burst asunder the bonds of Love. Oh that after such manifestations of Mercy and goodness, such warmings of heart in Communion with Jesus Christ, what thou, Oh my soul! what, canst thou find in any waies like Gods waies? canst thou find the like love and the like sweetness in any as thou hast done in God, yet for all this unkind, unloving dealings, God follows thee with Love, his heart is yet open unto thee; As a man that goes from the Sun yet he hath the warm beams of the Sun that follows him, and doth warm him; so the hearts of the Saints do many times go from God, decline from him, yet they have the warm beams of Love that follows after them to draw their hearts again to him; Oh! return, return into this bosom of infinite Love, here thy soul may have everlasting imbracings.

Simile.

And I was to them, as they that take off the yoke on their jaws, and I laid meat unto them.

Here's a fruit of Love in delivering them from their bondage; as a Husband-man who is merciful to his beast he will not tire it too much with hard labor, but takes off the yoke, lifts up the yoke with his hands and gives it food; so did I saith God, I did not tire *Ephraim* with labor and servitude. When you were in *Egypt*, and often afterwards when under your enemies yokes, I freed you from your bondage; as the Husband-man when the beast hath been plowing and begins to be hot lifts the yoke up to cool the neck that the beast may refresh its self.

Simile.

From

From their jaws.

Because of ſome Inſtruments, ſome bridle that was faſtened to the yoke that was on their neck and put into their jaws. Therefore there's this phraſe, *Lifting up the yoke from their jaws.*

Expoſ.

Luther upon the place underſtands this of that ſpiritual eaſe that there is in the yoke of Jeſus Chriſt: ſo ſaith he, The Lord by his Spirit doth help us to obey; he doth not only command, and tel us what to obey, but aſſiſts us with his Spirit, and gives us power, and liſts up the yoke, and bears it together himſelf with us, and hence Chriſt tells us that his yoke is eaſie, and his burden is light. Indeed it's an eaſie yoke in compariſon of the Law, the Law ſaith, *Do this, and live; do not, and die*: the Law takes advantage upon every infirmity, It admits not of endeavors without performances, It gives no ſtrength to what it commands; Oh! but the yoke of Chriſt is eaſie, Chriſt continues ſtrength; there's never a Command without a promiſe to give ſtrength; As an artery that runs together with the veins. And Chriſt accepts of endeavors, Oh! the yoke of the Goſpel is far eaſier than the yoke of the Law.

Luther.

No cōmand
in the Goſpel
without a
promiſe.
Simile.

So, *I have taken off the yoke.*] We muſt not think this too far fetcht, becauſe we find that the holy Ghoſt in the new Teſtament interprets the beginning of this chapter concerning Chriſt, that we would never have thought to have been meant of Chriſt; *I called my Son out of Egypt.* I opened there how this was to be underſtood of Chriſt. Now if ſo be that God had an eye to Chriſt, when he ſaid, *I have called my Son out of Egypt*: why ſhould we not think that there might be an eye to Chriſt in this, when he ſaith, *I took the yoke from off their jaws; I delivered them from the yoke that neither they, nor their fathers could bear; and I brought a more eaſie yoke of the Goſpel upon them.*

But though the holy Ghost had an eye to this, yet that that is firstly and literally meant, it is, the deliverance from oppression, *I delivered them from the oppressions that were upon them.* From whence then the Observation is this;

Obs. I
Deliverance
from Oppres-
sion a great
mercy.
Levit. 26. 13.

Ezek. 34. 27.

Expounded.

A cure for A-
theistical
thoughts.

First, *That deliverance from oppression is a great mercy.* Oh! what ease is there in it! Oh! how doth it cool our necks! In *Levit. 26. 13. I have broken the bonds of your yoke, and made you go upright.* There was a time that we had heavie yokes upon us, that made us stoop, we stoop'd under them, but through Gods mercy these bonds of our yokes are in a good measure broken, that we may go upright, and woe to us, if we go not upright now. In *Ezek. 34. 27. They shall know that I am the Lord, when I have broken the bonds of their yoke, and delivered them out of the hand of those that served themselves of them.* My brethren, If ever God manifested himself to be the Lord towards us, it hath been in breaking the bonds of our yoke, of the yokes that were upon us, and in delivering us from those who served themselves of us; we were under a proud and cruel generation of men, that minded themselves, and car'd not what became of the Consciences, of the Estates, Liberties, and Lives of men, for be it that they could have their humors, their lusts served upon us; and what means could we see for the deliverance of our selves from their yoke? But the Lord hath appeared; and then saith the text, *They shall know that I am the Lord;* If we did not know that God was the Lord before, yet now we may know him; and the truth is, such hath been the wonderful works of God towards us in the breaking of our yokes, that it were enough to convince an Atheist me thinks; those of you that have been heretofore troubled with temptations of Atheism, The strange waies of God towards this Nation in freeing of us from those yokes that have been upon us, may convince you of a God, may make you say, Surely there is a God in Heaven that beholds

beholds the waies of the children of men, the Lord is God;
Then ſhall you know that I am the Lord.

Oh! that upon the manifeſtation of God in this way of mercy, we may come to know that God is the Lord, the Lord might have forced us to have known that he was the Lord, by laying more grievous yokes upon us, by bringing us under more dreadful evils than ever yet we were, but the Lord hath rather been pleaſed to chuſe a way to make us to know that he is the Lord, by taking our yokes off from us. This God hath done.

The Second Obſervation is from the Scope that the Prophet brings this for, which is, to aggravate their ſin ſo much the more; as if he ſhould ſay, I have taken off the yoke from your jaws, and yet now you are wanton and kick and ſpurn with the heel againſt me. From whence Note;

That to grow wanton, to abuſe our eaſe, when God is pleaſed to deliver us from yokes, is very ſinful, a very great evil. What now when we come to have a little libertie more than we had before, to be freed from that yoke and bondage that we were in, and begin to feel our necks freed of thoſe yokes that were before upon them, What! now to begin to friſk, and ſpurn, and kick, and againſt God Himſelf, that hath taken the yoke from off us, Oh! this is very dreadful. What, to abuſe our libertie that we have from our bondage, to all manner of licentiousneſs in horrid and wanton Opinions, in wicked and abominable practiſes; certainly this is an ill requittal of this fruit of Love, in liſting up the yoke from off our jaws. This is a very great evil which we are this day guilty of; if ever there were a people guilty of this evil, of kicking and ſpurning againſt God ſo ſoon as he hath taken off the yoke from their jaws, than we are at this day: Could any have beleev'd that if it had been revealed from Heaven, but Six years ſince, That within ſix years this People of England ſhould be delivered from thoſe ſore yokes that they

Obſ. 2.

To grow wanton after deliverance from yokes is very ſinful.

Englands ſin.

they cried to Heaven because of the burden of them, and the Lord would work in a miraculous way to deliver them; but upon their deliverance there shall be such wantonness, such horrid, blasphemous opinions, and wicked licentious waies, yea, that those that make profession of Religion shall be guilty of, presently upon the taking off of their yoke, Could it have been beleev'd? Certainly if our forefathers that were under the yoke, that were godly, and cried to God for deliverance, if they should rise out of their graves now, and as soon as ever they were risen out, ye should make a full Narration of all that Libertie that God hath granted to his people in *England*, in the breaking of all that yoke of Tyrannie in the *Civil State*, and the yoke of Tyrannie in the *Ecclesiastical State*, they would presently think that they should see wonderful glorious effects of this in *England*; but if within a month or two after they should have conversed with men they should hear of such monstrous opinions, they should see the extreame licentiousness and wantonness in the hearts of men, expressed in their waies, Oh! they would be ready to spit in the very faces of their children, of those that now live in such times as these are. The wantonness and licentiousness of mens hearts in abusing of our freedom from our yokes, it's very evil in these Respects:

The Evils of
licentiousness
after delive-
rance.

1
It hardens our
Adversaries

First, Because this hardens the hearts of former Oppressors: Our former Oppressors, our Prelats and others, will not they say, (or do not you give them occasion to say) Now you see what is the fruit of casting of us out, Was there such wantonness before? were there such horrid Opinions before when we had power? We kept down all such things, we could easily curb these, when we had power; but you see what extravagancies there are, how men run wild as soon as our power is taken from us. By this means they are hardened: And others that are of Prelatical spirits, they are hardoned, and begin to think

think ſurely the other way is the better way; and indeed if this be a good argument, That the keeping men in union, and the keeping down errors by violence ſhall prove the truth of any way, or of any Government, it may as well prove Prelatical, as any other, for we know that they kept men from venting of ſuch notorious errors by violence; but ſhall we, becauſe there is not this violence upon us, ſhall be more erroneous, and more wanton in our ſpirit?

Suppreſſion of Errors by violence no argument of the truth of Church-government.

[*Omnes licentiâ deteriores ſumus*]

Secondly, This wantonneſs and abuſe of our Liberty, and licentiousneſs, it darkens the glory of this great work of God in our deliverance; the Lord hath been pleaſed to magnifie his Name in the deliverance of theſe Kingdoms from the yoke; Now what ſhould be the care of all the people of God, but to ſeek to magnifie the great work of God, to make it beautiful and glorious before the eyes of all? But now by this wantonneſs and licentiousneſs men do darken the Glory of God, they take off the luſtre and beauty of it, *Pſal. 149. 4.* the Lord there promiſes, to beautifie the meek with ſalvation, *He will beautifie them with ſalvation:* now the Lord hath wrought ſo towards us as to beautifie us with ſalvation, and indeed there is a great beautie upon the work of ſalvation that he hath wrought; but this doth (I ſay) darken the Glory of God, and it takes away the beauty of the work of God in our ſalvation; What, hath God done all this for us, that men might turn wanton and run wild into monſtrous opinions, and blaſphemies? Oh! wo to thee that thou ſhouldeſt live in ſuch a generation as this is, how unfit art thou to live in ſuch a time as this is to darken the glory of ſuch a glorious work as God hath wrought for us here in *England*!

2
It obſcures the work of God.

Pſal. 149. 4.
enlightened.

Thirdly, By abuſing our liberties from our yokes, you do wrong others, wrong thoſe who are wiſe, and holy, and peaceable, and you make them to be denied that liberty that otherwiſe they might have. It is for your ſakes

3
Deprives others of juſt liberty.

who

who are so wanton and run so wild in opinions, and in the looseness of your lives, that (I say) those that are otherwise discreet, wise, and holy, and peaceable, and that would make use of what liberty Christ would have given to his people, they must be denied it for your sakes, it will be upon your account one day, what ever denial they have of that liberty that they would use in a gracious and peaceable way for the honor of God (I say) you must answer for it one day, for 'tis your wildness that is the cause of it.

Which will be charged on the occasioners of it.

4
It may bring the yoke on again.

5
It justly provokes men against liberty.

Yea Fourthly, This wildness, and looseness, and abuse of deliverance from bondage, it will be the means to bring others to be under greater yokes again, it were just with God (at least) that it should be so.

Yea, It might make any that have but any Civility, or Morality in them, to think that they shall do God good service in yoking these men in another way than ever they were yok'd, (I say) it might make them to think that they do God good service when they see the Name of God dishonored, and Religion so abused; I say, by this means they may come to think it would be a good service to God to lay yokes upon such kind of men as these are. If ever, instead of the great strings that have tied yokes upon you, you should have lesser strings, if you should have them multiplied to tie yokes upon you, yet thank your selves, you are the cause of it, in *Lament. 1. 14.* *The yoke of my transgression is bound by his hand:* The Lord may justly bind the yoke of your transgressions upon you; Oh! that God would humble us for the abuse of our libertie of the freedom from our yokes, Oh let us take heed of this, and say with our selves, Surely this is not the use that we should make of our deliverance from our yokes; no, but rather this use, we will rather so much the more willingly take the yoke of Jesus Christ upon us: In *Exod. 12. 25.* after the people of Israel were delivered from the yoke of Egyptian bondage,

Lam. 1. 14.

What use we should make of our liberty.

Exod. 12. 25.

bondage, preſently upon it, *Thou ſhalt keep this ſervice* (ſpeaking of the paſſeover that was to be kept upon their deliverance from Egypt) *Thou ſhalt keep this ſervice.* The word that is there, *Service*, it is the ſame that is uſed ſometimes for their *Service* and *Bondage* under the Egyptians; as if the Lord ſhould ſay, You were once in *Service* indeed, there was a *Service* that the Egyptians requir'd of you, a ſervile *Service* it was, and your necks were under it, now I'll work thus miraculoſly to deliver you from that ſervility that you were under, and now you ſhall keep this *Service*, Oh my ſervice is a great deal better than the ſervice under your Enemies. And indeed this ſhould be the uſe, we were ſlaves to our Adverſaries, let us be willing now, ſeeing we are free men, to be ſervants of Jeſus Chriſt, and to take his yoke; but the growing wanton upon the taking off our yoke, is a great aggravation of Sin. עברה

But further, *As it is a very great evil to grow wanton when we are delivered from our yokes; ſo certainly to oppreſs one another after we are delivered from oppreſſion muſt needs be a great evil likewise.* In Deut. 28. 48. (but that belongs to the former Note that we ſhould ſerve God with the ſtrength that before was ſpent in ſerving our Enemies.) *Be cauſe thou ſervedſt not the Lord with joyfulneſs and gladneſs of heart, therefore ſhalt thou ſerve thine Enemies which the Lord ſhall ſend againſt thee, in hunger and in thiſt, and in nakedneſs, and in want of all things: and he ſhall put a yoke of Iron upon thy neck, until he have deſtroyed thee.* Obſ. 3.
Oppreſſion of
others after
deliverance
from oppreſ-
ſion, a crying
ſin.
Deut. 28. 48.

But ſurely, If this be a mercy that we ſhould bleſs God for, That we are delivered from the yokes of men, and the abuſe of it in our wantonneſs be great; Then this muſt needs be greater, That we ſhould fall upon laying yokes one upon another. If it be the mercy of God to take off your yokes, we ſhould ſeek to take off yokes from our Brethren, and to make their waies to be as eaſie to them as poſſibly we can, not to ſeek waies to pinch
Q their

Conscience
oppression the
most grievous

their consciences; Conscience oppression of all oppressions is the worst. There was heretofore a generation of men who studied what would pinch conscience most, and that that they found would most pinch conscience, that they would urge to the uttermost upon men; this was devilish; I hope we have not many so vile as these were. But you should consider what though such and such opinions and waies will serve my turn, will they not be burdens to others?

What States-
men should
consider in
imposing
things.

Object.

Well, but though they be burdens, if they be truths, why should they not be urged?

Answ.
Such Truths
as are not of
necessity, not
to be imposed

Nay, Suppose they be truths, yet except they be necessary, let not men be instrumental in imposing them upon them: If there be a necessity then there's no plea, but some men are so happy (if I may so call it) as that they have a latitude in their judgements, that which way soever the times turn they can find out a distinction to help themselves, *that so their fair necks should never come under a yoke*, so it falls out that alwaies their judgments sutes with the times.

Men of lati-
tude in judg-
ment,

I will not condemn these men, for possibly it may be God gives them to see further than others do, but yet, *by this they have ease*: but now were these men ingenuous, they should consider their brethren thus. I have a Latitude, and I could go along with the countenance of the times as they were before, the former times, and now the times are changed, I can go in these times too; But some others whom I have reason to judge, as faithful, as gracious as my self, they have no such latitude, it falls out unhappily for them, for in former times their judgments could not suffer them to do what was enjoined them, they were fain to suffer and to be deprived of estates and livings and whatsoever they had; well, now the times are changed, it falls out so that their judgments cannot sute now neither with these times, and yet surely it is not through frowardness, nor through perverseness,
for

A meditation
for such: And
necessary at
this time.

for take theſe men in all things elſe, I find them as conſciencious, as ſpiritual as my ſelf, Alas! muſt they now ſuffer, and ſhal I ad to their afflictions? ſhal my hand be uſed to lay the yoke on them & to preſs it hard? God forbid, Ple rather ſtudy, though I will not bank any truth, Ple ſtand to defend what ever I am perſwaded in my conſcience is a truth, yet Ple ſtudy what poſſibly I can to eaſe them, and to make their lives as comfortable to them as I can; I know God hath given them ability and hearts to do him ſervice, and it may be as much as I, Oh! why ſhould they be hindered and diſcouraged in their work? Ple ſtudy what latitude there may be for them: This were ſomewhat like, Oh! this were ingenuity indeed, this would favor of a good ſpirit indeed, This would be a good testimony of your thankfullneſs unto God for breaking off the yokes that were upon you: My brethren when our yokes are taken away, or liſted up we muſt have regard to others as well as our ſelves, and not think or ſay, let them bear, let their necks bear; Oh no, what are our necks more than theirs? If God pities his people and will liſt up the yoke, let us do what we can to put under our hand although we bear ſomewhat our ſelves. Some men they glory in impoſing upon others; but it is the Glory of God to take off the yoke from the Jaws of others, and from their necks, that's his Glory; 'tis not ſuch a glorious thing to lay yokes upon others, but the glory is in liſting up the yoke from them. Chriſt profeſſes his yoke is eaſie, his burden light; Oh! let not ours be hard and heavy then, If Chriſts be eaſie; and eſpecially in theſe daies of our Faſting and Prayer, Oh! let us be verie careful to liſt up the yoke from our brethren as much as poſſibly we can without ſin, *Iſa. 58. 6. 9.*

6. *Is not this the Faſt (ſaith God) that I have choſen, To looſe the bonds of wickedneſs, to undo the heavy burdens, and to let the oppreſſed go free, and that ye break every yoke? Is not this the faſt that I have choſen, that ye break everie yoke*

Sec. and in the 9. verse, *Then shalt thou call, and the Lord shall answer; Thou shalt cry, and he shall say, Here I am: If thou take from the midst of thee the yoke.* Still mark how God urges this, when you come to fast; Is this the Fast that I require, to do thus and thus? no saith he, but to *undo the burden, and to let the oppress'd go free, to break every yoke:* and again, if you shall do so, *Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.* God stands much upon this in the daies of our fasting, that we lay no burdens and yokes upon our brethren; but that we do possibly what we can to take off yokes, that we may be able to appeal to God, Lord, thou knowest that I do what possibly I can, and I pray that thou wouldest direct me to do any thing to make the lives of those that I beleve to be faithful and conscientious to be comfortable to them.

We should make the lives of Beleevers comfortable.

In what things we should bear with our brethren.

And why.

This is not to let liberty to all licentiousness and blasphemy whatsoever, but when I see that such and such things are no other but that may stand with Godliness, and godlie and peaceable men may have many doubts among them, and especially seeing I hold this now of late, and did not see it heretofore as now I do, I will do possibly what I can with a good conscience that my brethren may enjoy thy Ordinances in what liberty thou wilt afford unto them, this favours like the Spirit of a Christian indeed.

Use. To Magistrates and Governors of families.

And likewise you that are Governors, seeing God accounts it his Glory to take off the yoke from his people, Oh! be you tender towards them that are under you; as Majestates, so all Governors, Parents, and Brethren, and Neighbors, not to lay too heavie yokes upon Children and Servants; Fathers provoke not your Children to wrath, and Masters they should be gentle towards them that are under them, knowing they have also a Master, and therefore give them what libertie may be without sin, even outward libertie, not to keep them continually

ally at work, but ſome times of recreation, ſome times of reſreſhment, it's true, your Holy-daies are taken a-ken away, but ſurely there was no ſuch way and means to bury them in Oblivion that they ſhould never be thought of again, then to have ſome ſet times for Servants, and Children to have their recreation ; It were the only way to keep the Sabbath pure, for if they have it not in the week day, they will have it on the Sabbath, or otherwiſe they will keep up that which they were wont to have in their former Holy daies. The beaſt muſt not alwaies be plowing, ſometimes the yoke muſt be lifted up, and muſt have ſome reſreſhing. It follows.

Times of Re-creation to be permitted to ſervants.

1. It would drown the memory of the ſuperſtitious Holydays.
2. It would forward the ſanctification of the Sabbath.

I laid meat unto them.

Expoſ.

Luther. *I ſo wrought for them, as they ſhould eat their meat quietly* : as if he ſhould ſay, You did not provide for your ſelves your meat, I prepared it for you, and came and laid it before you ; thus God laid meat before them when he rained Manna from Heaven ; when the Quails were he provided it. Whence obſerve :

Faciam eos edere quiete.
Luth.

Mercies prepared, and provided for, laid before us, are to be prized : When we come to have a mercy, I ſay, that did not coſt us much, when it is prepared and ſet before us, this is to be prized.

Obſ. 1.

How many of you have all your mercies prepared for you ! When you go abroad about buſineſs, now you take no care for proviſion at home in your families, you do but riſe and dreſs you, and go abroad, it may be to a Sermon, or other company, and return home again ; you have your Tables ſpread, and find full Diſhes upon your Tables without any care of yours, it's all prepared for you. Oh ! conſider of the mercies of God towards you in this thing. Whenas many poor people they are ſain before they can get bread, to be working hard to prepare food for their families, their wives and children ; but the

Uſe. To the Rich.

Lord

Lord laies meat before you. God is to be acknowledged in this.

descendere ferit The propriety of the word is, *I made it to descend*, it came down from Heaven, it was neither too high nor too low, but it came juſt to you, fitted for you; which teaches us thus much :

Obſ. 2. *In the receiving of our food, we muſt look up to Heaven*, we are more beholden to the Heavens than to the Earth for our bread ; God is to be acknowledged, in that he ſatisfies the poor with bread , yea, and that he ſatisfies the rich with bread ; you that are the richeſt of all, you are to ſee how it comes from Heaven ; *I made it to deſcend*. I ſay, our very food we ſhould look from whence it doth deſcend, it doth deſcend from Heaven ; liſt up thine eyes to Heaven when as thou art eating meat, be not as the Swine under the Tree that looks downward to the Achorns, but never upwards towards the branches of the Tree from whence the Achorns fall ; but look up to Heaven from whence thy meat and proviſion did deſcend.

I took off their yoke, and I laid meat unto them.

Obſ. 3. *I made their ſervice eaſie, and I made their proviſion comfortable.* It's quite otherwiſe with many ridged and cruel Governors, they make the ſervice of thoſe that are under them hard, but their proviſion to be very ſcant, quite contrary. The ſervice of Gods people is eaſie, and their proviſion is bountiful : Now the ſervice of your ſervants is hard, and your proviſion is very penurious, you would have your ſervants to do your hard labor, and yet provide little food for them ; Oh this is a baſer cruelty than any, to put their ſervants to hard labor, and yet not to provide comfortably for them for their food.

Uſe to Hard
Masters.

But my brethren, the main thing that I would note from hence, is ;

Uſe. 2. How great the Mercies of God is to us, who hath eaſed
our

our yoke this day, and laid meat before us too; my brethren, who would have thought four years ſince, that there ſhould be Civil Wars for almoſt four years together in our Land? and ſuch cruel bloody Wars, and ſo overſpreading the Kingdom as they have, and that yet we ſhould at this day have proviſion ſo plentiful as we have? Did not all ſay, even at the firſt year when the Wars began, Surely things would be very ſcarce? many began to lay in Corn and other proviſion, and we had cauſe enough to have feared it; but behold the bountifulneſs of the love of God, that hath eaſed our yokes, and hath laid meat before us, that the poor is ſatisfied with bread, there is no complaining in our ſtreets; we have not only our bread, but our Tables fill'd; What difference do you ſee upon the Tables of men now from that they were in former times? If a ſtranger ſhould come into this Kingdom, hearing what miſerable Wars there hath been, as bloody and cruel as in any Kingdom, and yet come to ſee every mans Table ſo fill'd, he could not but ſtand and wonder; Certainly ſtrangers think our condition to be far more ſad in reſpect of proviſion than it is; let's not be wanton with our plenty: we were wont to ſay, if we might have but Bread and Cheeſe and the Goſpel it were good cheer. Now my brethren we have outward food, and the Bread of life too. What, Is this ſweet, to be freed from outward bondage, and to have meat laid before us? how ſweet is it then to be freed from ſpiritual bondage, and to have the food of life laid before us? yet this is our condition. Our bleſſing is ſpecially in having our ſpiritual yokes taken off from us, and having the Bread of Life laid before us in a more plentiful meaſure then ever we had; Was there ever a time that this City had ſo much meat laid before it for the ſoul as at this day? the miſery of other parts of the Kingdom is your mercie; the Lord grant that you do not loath your Manna, and deſpiſe it, God hath waies enough to cut you ſhort.

The miſery
of other places,
mercy.

VER. 5.

He shall not return into the Land of Egypt, but the Assyrian shall be his King; because they refused to return.

I.

He shall not return.

TO give you first a short paraphrase of the words, for there's no difficulty in them, and then the Notes of Observation. It is,

The Text paraphrased.

As if the Prophet should say : Howsoever he thinks to help himself with ease, to shelter himself there, yet he shall not, but he shall go into Captivity into *Assyria*, for all means that have been used would not bring him to return. So then the Observations :

Obs. I.

First, *That which hardens mens hearts against threats in their sin, is some shifts that they have in their thoughts; let the worst come that can be, yet I have such a relief.*

Use.

A great mercy to be thoroughly taken off from carnal props.

My Brethren, it's a great mercy of God to take mens spirits off from all their vain shifts and hopes, so as to be thoroughly convinced that there's no help in any thing, in the creature, in Heaven and Earth, but only in my turning to God, and casting my soul down before Mercy; if that saves me not, I am undone for ever: when the heart comes to this, (I say) God is in a gracious and merciful way working, I see my sin, my affliction that is upon me, and feel it, though my heart would be shifting this way and that way, yet God hath convinc'd me, nothing can do me good, but I am lost and undone, what ever course I take, except I return to God, and humble my soul before him, and seek his face, and obtain mercie from him.

2.

Secondly, *He shall not return to Egypt.*

It was a verie strange perverseness to think of this shift, to go back to *Egypt*, why was not *Egypt* the place of his bondage,

bondage, and the Egyptians ſtill retained their cruelty, and yet they thought of this help that they would turn to *Egypt* rather than to God.

From whence the Obſervation is, *A ſtout heart cares not whither it goes, rather than it will return to God.* As the Prodigal will rather go to the Swine to feed upon huſks, than to his father; like ſome ſtout children, they care not what miſeries they ſuffer rather than they will come and humble themſelves to their parents, They will hang themſelves, and drown themſelves, and ſeek their fortune (as they uſe to ſay) rather than be perſwaded to come in and ſubmit themſelves; No, never as long as they live, though they die, yet they will not, and thus their hearts are ſtout, and while they think they are ſtout againſt their parents they are ſtout againſt God too, yet God hath waies to bring mens ſtout hearts to yeeld.

Obſ. 2.

Thirdly, *A ſtubborn heart though God be in any way of mercy, God calling them to waies of mercy, yet if any thing croſſes them they will fooliſhly and deſperately wiſh their return to their former condition of miſery.* If you make any thing that God doth, an argument to a ſtubborn heart for duty, if it pleaſes him not, he will reject all that's done for him and ſay, he had rather be as he was before, let me go into *Egypt* again; ſtubborn hearts if they meet with any croſs in their way, this is their unthankfulneſs, that becauſe they are vext and croſt in ſome one thing they will (I ſay) fooliſhly and deſperately wiſh that they were in the condition that heretofore they have been in.

Obſ. 3.

Oh! thus it is with many of us, how fooliſhly, how wickedly have we thought and ſaid it was better with *Uſe for England.* us heretofore than now, let us return to our former condition! This is thy folly and thy deſperat wickedneſs; But ſaith the text, *He ſhall not return,* though he thinks of returning; as if the holy Ghoſt ſhould ſay, do not pleaſe your ſelves to think it is but to return to *Egypt*,
R. you

you cannot be worse than now you are, for God hath worser things for you.

Englands condition must be far worse, if it think of returning.

And my brethren, this is our case this day, let not us think of returning to our former condition, certainly if we should take such a course to return to our former condition, we should be far worse than we were before, our danger would be far greater; this is certain, to the view of any men that have their eyes open, that our condition in *England* must either be far better than it was, or far worse than it was: There's many say, Oh! we were thus and thus in former times, and if we were but as we were, we should do well enough; Oh! let's not think of that, we must certainly either be far better, or far worse than we were, for if we think of returning it will not be to *Egypt*, but to *Assyria*, which will be worse.

Obs. 4.

The Fourth Note is this, *God knows how to cross wicked men of their wills, to spoil them of their plots*; they please themselves with this and the other thing, they will do thus and thus, if they be put to this shift then they have a second, and a third, yea, but there's a God in Heaven that hath determined otherwise.

Never were wicked men more cross in their plots than they are at this day; They have said, that they would do thus and thus, but God hath said they should not, and they have not done it.

Now God in his *Mercy* crosses his people of their wills that are set upon sin; but when the wicked are cross upon their sin, it is, because God hath other waies to bring about greater evils to them, To bring them to *Assyria*. Well then, whatsoever any mans thoughts and desires are, the Lord deliver us from turning into *Egypt* again. And likewise the Lord grant the *Assyrian* may not be our King. It follows.

The Affyrian ſhall be his King.

The Lord deliver us from both, That an *Aſſyrian* may not be our King. Why an *Aſſyrian*? why was ne threat. Who the *Aſſyrian* was. ned to be their King? You ſhall find that he was one of *Aſſyrian* was. a cruel ſtout heart, an hard heart, and a proud heart, the *Aſſyrians* were ſo; They were a generation of men of cruel, proud, ſtout, hard-hearted men. *Iſa.* 10. 5. *Ob* *Iſa.* 10. 5. 7. *Aſſyrian*! the rod of mine anger, ſaith God, and in the 7. verſe, *It is in his heart to deſtroy*, ſaith God, of the King of *Aſſyria*: and in the 12. verſe, *When the Lord hath performed his whol work upon Mount Zion, and on Jeruſalem; I will puniſh the fruit of the ſtout heart of the King of Aſſyria, and the glory of his high looks.* Oh! 'tis a ſore evil to be put under the rage of a proud and a ſtout-hearted man, who will ſet his heart againſt God himſelf, who though God fights againſt him, yet will ſtand it out, though his deſign is croſt yet he will not come in, he will not give glory to God though his will coſt him the blood of many thouſands, yet he goes deſperatly on, he regards more his own will and luſts than the blood or lives of millions. For people to have ſuch a ſtout heart, armed with power, raiſed with pride, enraged with cruelty to reign over them, how ſad and dreadful condition are thoſe in? This is that the Lord threatens here; and why? Becauſe they reſuſed to return.

A Character
of a ſtout
heart.

I beſeech you obſerve this; ſaith he, *They ſhall not return to Egypt, but the King of Aſſyria ſhall reign over them; becauſe they reſuſed to return.* From whence the Obſervation is this.

If we will not do Gods will, God will croſs us of our own. They would have their will, they would return, but they ſhall not ſaith God, for they will not return to me, therefore they ſhall not return whither they will themſelves. God can croſs us in our own wills at every turn.

Obſ. 1.

Foolish men who will presume to cross God in his will, when God hath them at such infinite advantages to cross them every way in every thing! If you cross God in that he delights in, you may expect God will cross you in that you most delight in.

Use.

A way of holily revenge.

Oh! when you are crossed in your minds in any thing that you have set your thoughts and heart most upon, reflect upon your own hearts and think thus; Have not I crossed God in his mind, in that which God hath set his heart and mind upon? It's a good way, my Brethren, to take a holy revenge upon our selves, if we cannot get our hearts to work for God as they ought, not to suffer them to work for our selves as they would.

Again, *For they would not return*, saith God.

Obl. 2.

God is not so much displeased at our sins, as at our not returning. He doth not say, that the *Assyrian* should rule over them because they had sinned, but because they refused to return. It is too much that thou hast sinned, but as soon as ever thou hast sinned it concerns thee to think of returning, God expects presently as soon as ever the sin is taken notice of, that thou shouldest begin to return, it is dangerous to continue in sin in the least; this aggravates thy sin dreadfully, and endangers thy sealing up to wrath everlasting.

Obl. 3.

And then Thirdly, *He refuses to return, after all means used, after all mercies tendered, after all callings after thee, yet to stand out, this is yet worse.* Not to return is evil, but to refuse to return notwithstanding means used, mercies tendered, Oh this is fearful indeed!

Use, to the convicted.

Oh! lay this to heart thou convicted sinner, what offers of mercie hath God made to thee? what calling unto mercie hast thou heard, outward calls, inward calls of the the Spirit of God. Oh! how hath God called after thee, Return, return thou *Shulamite*; Return, return, return thou wretched wilful sinner, Oh come in and return, what means of *all sorts* hast thou had to cause thy heart

heart to return to God, and yet ſtandeſt out? think of that Scripture in *Job, 9. 4.* *Who hath hardened himſelf againſt him and hath proſpered?* What, doeſt thou think to harden thy ſelf againſt God, and yet think to proſper? *Who hath hardened himſelf againſt him and hath proſpered?* and mark what follows; *Which removeth the Mountains, and they know not; which overturneth them in his anger, which ſhakeſh the Earth out of her place, and the Pillars thereof tremble.* And yet cannot thy heart be overturned, nor tremble? In this that thou refuſeſt to return, thy ſin is aggravated above the ſin of the Devils themſelves, for we do not know that ever the Devils *refuſed* to return; for they were never offered mercie, God did never offer the Devils mercie, God never ſent to preach to them, either by his Miniſters, or Spirit, and to call them to return and you ſhall have mercie; here's a price paid, here's a ſalvation for *you*, your ſins may be pardoned; the Devil had never ſuch an offer, Who knows what the Devil might do if ſuch an offer were made to him? But now theſe offers are made to thee, and thou refuſeſt to return; Oh! return therefore, O thou ſinful ſoul who art wandering from God in the waies of death and deſtruction, give in thine answer; as we reade in *Jer. 3. 22.* where the Lord there calls his back-ſliding children, *Return, ye back-ſliding children, and I will heal your back-ſlidings.* Mark the answer that they give to God, *Behold, we come unto thee; for thou art the Lord our God.* Oh! that there might be ſuch an answer given this day from ſome back-ſliding ſoul that is turned from God! Oh poor ſoul! whither art thou gone? God calls this day to thy ſoul, Return, return, and profeſſes that he is willing to heal thy backſlidings, Oh! give in this answer, *Oh Lord, behold we come; for thou art the Lord our God:* Oh! that ſome ſoul might return, and might reſuſe no longer to return; Why wilt not thou return? God is content to return to thee, thou art turned from God, and God in the

Job, 9. 4. to be obſerved by ſuch.

An obſtinate ſinner worſe than the Devil in ſome reſpect.

Jer. 3. 22. ſhould be our example.

An exhortation to back-ſliders.

Jer. 4. 5. expounded.

the waies of his Administrations is turned away from thee; but mark the Promise, in Jer. 8. 4, 5. *Thus saith the Lord, Shall they fall, and not arise? shall he turn away, and not return? Why then is this people of Jerusalem slidened back by a perpetual back-sliding? they hold fast deceit, they refuse to return.*

Shall he turn away] Some interpret this of God: The Lord is not so turned back, but he is ready to return; Oh! why shouldst thou backslide with a perpetual back-sliding?

And then the last Note is :

נכח
לשוב
renuit, fastidit,
Piet.

They refuse to return] The word that is translated, *they refused*, may signifie they scorned. What, talk to him of returning, tell him of his sin against God, the greatness of his sin, and the greatness of the danger, and the threatnings of God against his sin, he despises all these things, these are poor things to scare children withal; Tell him of the mercies of God in pardoning his sin, he slight all; this humiliation now for sin, this breaking off of sinful courses, they deride the motions of them, they scorn to return.

Obl. 4.

Scornful spirits when they are called upon in the bowels of mercy to return from their evil waies, they do not only deny returning, but they scorn and slight what is said to them. Well, know there are some who admire at Gods mercies, calling of them to return, who admire at mercy tendered to them, and prize it more than all things in the world, they turn unto the Lord with all their souls, nothing in all the world can stop them, they bless God that ever their ears heard the call of God, calling them to return, and they would not for ten thousand thousand worlds but they had heard Gods call, and felt the Spirit of God working their hearts to him to return, howsoever thou dost scorn and condemn it. Thus much for the 5th Verse. It follows;

V E R. 6.

And the Sword ſhall abide on his Cities, &c.

They relied upon their Cities and therefore reſuſed to return; but ſaith the Lord here, *The Sword ſhall abide on his Cities*; The old Latin hath it, *The Sword hath begun*: and Hierom in his Tranſlation takes it ſo.

Expoſ. 1.
Capit. vulg. &
Hierom. of
ללן in Hi-
phil.

If we ſhould take it thus, we might have a hint of a very profitable meditation.

It's time for a people to return, when God doth but *whet his Sword*, or *draw out his Sword*; in Jer. 18. 7, 8. *At what instant I ſhall ſpeak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to deſtroy it; if that Nation againſt whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them.* Oh! happy had it been for us, if when the Sword begun with us we had turned from our evil.

Obſ. 1.
Jer. 18. 7. 8.
England.

But we muſt rather take it as it is in our Books, and ſo the words are more proper, for, *The Sword ſhall abide on their Cities.*

Expoſ. 2.

As for the evil of the Sword, that I have already opened in the latter end of the former Chapter. But that which I here would note, is; The abiding of the Sword upon their Cities; From whence obſerve; *That the abiding of the Sword it is a ſore Judgment.* So it was here, for afterwards in the reign of Hoſhea then was this Propheſie fulfilled, when Samaria was beſieged for three years together. When God threatens fearfully, he threatens the abiding of the Sword; when he doth not only threaten the Sword, but *Bathing his Sword*, and being *filled with blood*, and made *fat with fatneſs*, and *devour*, and ſhall be made *Satiate*, and made *Drunk with blood*. All theſe expreſſions we have in Scripture, theſe ſix expreſſions, in two Scriptures you have them all. *Iſa. 34. 5. 6.* and *Iſa. 34. 5. 6.* then *Jer. 46. 10.* Oh! this is a dreadful thing, for the

Obſ. 2.

Sword

Sword to abide. It hath abode long upon *Germany*, the Lord hath been angry with them for almost this thirty years : we think three or four years long for the abiding of the Sword.

Use. Against
protractors of
the War.

But if it be such a fearful judgment for the Sword to *Abide*; how vile are they that seek to *prolong* the abiding of the Sword upon a people, and that for their own advantage? Oh! that is a cursed thing, these men live upon blood, every draught they drink they drink blood, that have endeavored the prolonging of the Sword upon this Kingdom for their private advantages.

The War ta-
ken by the
great.

The New-
Model of the
Army. Anno
1645, 1646.

My Brethren, we have cause to bless God, that God hath raised up instruments for us, who have hazarded the shortening of their own lives for the shortening of the War, who have done their work of late this year, as if they took it by the great; there is a froward and envious Generation of men that will say of some kind of men because they differ from them in some things, they would be glad that these troubles might continue because they might have the more libertie. But we see that men, though of different judgments, they do not take a course to have the trouble continue, you see how they hazard themselves to make all the hast possibly they can, and that to admiration, and doing things in the winter season, that is not ordinarilie heard of among other Nations, and all this, that the Sword may not abide upon their Country, but that peace may be hastened, so that the blessing of God be upon such.

A blessing for
those that ha-
sten peace.

Obs. 3.

Again further, *The Sword shall abide as long as God will have it*; he that is the Lord of Hosts, he gives the Commission to the Sword, and till he calls for his Commission back again, the Sword it shall go on: We may think the wars may be at an end, Oh! let us look to it that we make up our peace with God, and then we may hope it, but otherwaies the Lord may cause a Serpent to come out of the Cockatrice Egg, the Lord may kindle fires otherwise

Use for Engl.

otherwise than we can imagin; therefore ſaith God, *The Sword ſhall abide.* It may be they thought, that indeed if the enemy come he will not ſtay long: Oh! but he ſhall abide.

I verily perſwade my ſelf, that there were many, yea, and the wiſeſt in this Kingdom, that did perſwade themſelves at the begining of the taking up of the Sword, that it would ſcarce have held twelve months together, it was impoſſible to have foreſeen the abiding of the Sword ſo long upon us as it hath. Yea, but if God gives Commiſſion it muſt abide: There's a notable text for that in Jer. 47. 6, 7. *O thou Sword of the Lord, How long will it be ere thou be quiet? put up thy ſelf into thy ſcabbard, reſt and be ſtill.* Mark the anſwer there: *How can it be quiet, ſeeing the Lord hath given it a charge?* It muſt go on, it muſt abide, ſeeing the Lord hath given it charge.

And then, *The Sword ſhall abide on his Cities.*]

It is a ſad thing for the Sword to be in the Field, but for the Sword to be in the Cities it is ſadder; for in the Cities there is the ſtrength of the Kingdom: when the Sword comes into the Cities, Oh! the fearful fights of houſes fired, of ſtreets running with blood, the hideous noiſe of ſhreeking and crying out of women and children: I remember *Joſephus* in his ſtory of the Jewish Wars, reports of *Jeruſalem* when the Romans came againſt it and took it, that the narrow ſtreets of the City of *Jeruſalem* was ſo filled with dead bodies, that there was no paſſage, and he ſaith, That the ſtreets ran with the blood of men, and there were many things ſet on fire, that were quenched with the blood of men and women that ran in the ſtreets, ſo dreadful was the Sword there; and the number of thoſe that were ſlain, & died in that time that the ſword was ſtretch'd out againſt that one City, he ſaith was, Eleven hundred thouſand, becauſe it was that time that the people came up to the Paſſeover, and then he ſaith it was that they were ſurrounded. Oh! for the Sword

How men were deceived at the begining of this war.

Jer. 47. 6, 7.

Obſ.

A ſad thing for the ſword to be in a City.

Joſeph de Bello Judaic. lib. 7. cap. 7.

1100000. ſlain in the ſiege at Jeruſalem.

to come to populous Cities is very dreadful.

The mercy of
God to Lou-
don all this
War.

The Butt the
enemy aimed
at.

Isa. 37. 33.
34. 35.

Ezek. 14. 17.

Jer. 25. 15.

Not only pre-
served, but
made the City
of Refuge for
the kingdom.

And the dreadfuller it is, the greater is the mercie of God to our Citie, the Lord hath wholly delivered it from the Sword that it hath not come at all upon it; If the Sword should have come to this City, Oh! it would have raged indeed: for this was the *But* of the malice of the Adversaries, their furie it was reserved for this City, Oh! but the Lord hath protected it, it hath been the Citie of the Lord of Hosts, the Lord hath commanded that no Army should meddle with it for hurt: *Isa. 37. 33. 34. 35. I will defend this City (saith God) and I will save it for mine own sake.* Yea, it is for Gods own sake indeed that he hath said to the Sword, Go through the Land; and indeed quite through the Land except this City, and a few Counties about it: as in *Ezek. 14. 17. Or if I bring a Sword upon that Land, and say, Sword, go through the Land, &c.* The Sword hath even devoured from one end of the Land to another, *Jer. 25. 15.* And yet this Citie preserved, Oh! not only preserved, but made a refuge and a succour for all the godly partie flying from the rage of the Sword, great is the Lord, and greatly to be praised in this City preserved by the Lord, Except it had been preserved by the Lord, the Watch-men certainly had watch'd in vain. It follows.

And shall consume his branches, and devour them.

Expof.

The Branches] that is, The Towns and Villages about the City; for the Cities in a Kingdom are like the Root, or the Bodie of a Tree, and the Villages or the Towns are as the Branches of the Tree; and here's threatned both Citie and Branches.

And this Citie hath been as a great Body of a Tree that hath sent out juice, and sap, and succor to all the Towns and Villages in the Kingdom. When the Sword is upon the Citie there is little hope that the Villages shall escape,
Isa.

Iſa. 14. 31. Howl, O gate; Cry O City, thou whol *Paleſtina* art diſſolved. When the City cries, then whol *Paleſtina* is diſſolved; no mervail then though there hath been ſuch plotting in this City, by making diviſions, beſides other treacherous and villanous waies, to ſpoil this City, to bring the Sword upon it, What laboring hath there been to betray us, one plot upon another, aſſoon as one is broke preſently another, and all againſt this Citie? Oh! what a pleaſant ſight would it have been to our Adverſaries to have ſeen this City in confuſion, & wallowing in its own blood! But the more there is depending upon this Citie, the more careful ſhould all that love peace, and the welfare of the Kingdom, labor for the good of this Citie, everie one ſhould labor for the peace of it, that it may be a Citie compacted with unitie within its ſelf, that all that are godly and faithful may joyn in one, that every one may bear the infirmities of his Brother, that there may be no grating upon one anothers Spirits, no exaſperation, no ſtirring up violence one againſt another, eſpecially againſt thoſe that are gracious and peaceable. The more plotting, and falſneſs, and treacherie there is againſt this Citie, the more ſhould we be faithful and labor for the good of it, yea, and the more ſhould we encrease our prayers for it. You have a notable Scripture in *Pſal. 55. 9.* *I have ſeen violence and ſtriſe in the City, day and night they go about it upon the walls thereof, miſchief alſo and ſorrow are in miſt of it.* What then? in the 17. verſe, *Evening, and morning, and at noon will I pray and cry aloud, and he ſhall hear my voice.* What ſaith the *Pſalmiſt*? I have ſeen violence and ſtriſe in the Citie, yea, and deceit and guile do not depart from their ſtreets. What ſhall I do then? *Evening, and morning, and at noon will I pray.* We complain of contentions and diviſions, and ſtriſes in the Citie, and that there are ſo many plots and treacheries againſt the Citie; Oh! let not us only talk of theſe things, but encrease our prayers in the frequency,

Iſa. 14. 31.

This the cauſe why *London* hath been ſo aimed at.

Every good patriot, ought to labor the good of *London*.

By prayer and all good endeavors.

Pſal. 55. 9. 17. explained.

and fervency of them, Oh! let there be no family, but let there be praying to God in the family, Evening and Morning at least; and if you prayed twice a day before, then thrice a day now, because of the strife in the City, and the treachery and deceit that is here, and the Lord wil hear our voice; and he concludes the Psalm thus, *Bloody and deceitful men shall not live out half their daies; but I will trust in the Lord.* Let them be never so bloody-minded, and desire to imbrue the City in blood, yet saith the text, *The bloody and deceitful man shall not live out half his daies: but I will trust in the Lord.*

Because of their own Counsels.

The Evil, Folly and Danger of mens own Counsels, we have spoken to, in the 10th Chapter, 6th Verse, *They shall be ashamed of their own Counsels.* Now only a word of that, in reference unto the abiding of the Sword upon them.

The Sword hath abode upon us divers years; the wisest amongst us did not think the Sword would have continued so long as it hath don; And yet who can tel when there will be an end of these things?

Among other evils, certainly this evil of *our own Counsels* is a great evil, that hath made the Sword to abide upon us: Every man follows his own Counsel, one man for his friend, and another for his friend: Mens own Counsels, both in Parliament, in City, in the Army, in the Country, throughout the Kingdom hath been a great cause of the abiding of the Sword so long a time upon us.

Their own Counsels.

Expol.
Comedet capita
eorum. Vulg.

The old Latin hath it, *Shall eat up, or destroy their heads,* those men that had *heads* amongst them, that seem'd to be the wisest, the chief Heads that were the wisest and most full of Counsel, they were the cause of the continuance of this evil upon them. So *Montanus* hath it,

Their

Their Counſellors. And ſo *Vatablus*. Becauſe of thoſe that put them upon thoſe Counſels were the cauſe of the abiding of the Sword, in Ezek. 11. 2. *Jaazaniah*, and *Pelatzib*, *Theſe are men that give evil Counſels in the City*; God hath an eye upon them, upon ſuch as give evil Counſel in the City, as the men that are cauſes of the evil that is upon the City: There is nothing more uſeful in troubleſom times, than Counſel, if ſet aright; and nothing more dangerous in troubleſom times, than Counſel, if it be wrong. The Lord deliver us, both Parlian ent, Army, City and Kingdom from their own Counſels; This will ever be, men will ever follow their own Counſels, till they be taken off from their own deſigns, their own ends, till they can truſt God with his work, and be willing to be ſwallowed up in the Publick. Squint-eyed, and ſelfiſh Counſel will deſtroy us, if God be not infinitely merciful unto us, yea, and it may be there are ſome that have good aims for God, and yet in their Counſels they may be led aſide by carnal principles: As for inſtance, only in this own thing: *That there is no ſuch way for the furtherance of the Kingdom of Chriſt, but by the correſpondancy of it with the Kingdoms of the world.* Certainly this Counſel is very dangerous in ſuch times as theſe are, this principle upon which many that have good intentions do go, they deſire the furtherance of the Kingdom of Chriſt, they can appeal to God of the ſincerity of their hearts, and their hearts are ſincere in their deſires of the furtherance of the Kingdom of Chriſt, and they think this principle is a very good one, That the beſt way to further it is, to do that that may ſtand with peace in a way of correſpondancy wth the Kingdoms of the world, it will be the beſt way to ſet it up, and if they did not think that were the beſt way to ſet up the Kingdom of Chriſt they would not do it. But certainly they are miſtaken in their Counſels here; For as the Kingdom of Chriſt is not of this world, ſo the way of the promoting of the Kingdom of Chriſt

Propter conſilia eorum. Pagn. Ezek. 11. 2.

When Parliament, Army, City, and Kingdom will give over their own Counſels. Good intentions may be ſeduced.

A falſe religious and State principle.

Gods waies
not our waies

it is not by endeavoring the correspondencie of it with this world; God hath laid the great work of mans salvation, the greatest work that concerns the glorie of his Name, in that which is *foolishness to men*, and almost all the great works of God, especially those that have a more immediate subservencie unto the Kingdom of his Son, he brings those works about, not by mans counsel, but by waies and means that seems folly to the counsels of wise men, of men carnally wise. But we come now unto the Seventh Verse.

VER. 7.

My people are bent to back-sliding, &c.

Expof.

IT may be sometimes they begin to reform, but they are quickly off again, for there is a principle of Apostasie in them, *They are bent to back-sliding*; If they do any thing in the way of Reformation, it is upon some external motive; but their hearts are another way; They are like a bough of a Tree that is bent contrary to the Nature of it, by an external force, it may be for the present yeelds such a way, but there's an inclination, a propension in the Bough to go another way, the way that its own nature carries it unto. Thus it was often with Israel, upon some extraordinary work of God they would do such and such things, but they were as a deceitful bow that soon starts back.

Application:
1. Publick to
England.

Why some
were so for-
ward at the
begining of
this Reformation.

My brethren, let us search our hearts; there was a great forwardness of Reformation in the beginning of the Parliament, then how did men stir? the Spirits of men did seem to be then of another way than now they seem to be, it appears that in many of them it was only a spirit against those that had oppressed them, and a triumphing and rejoycing in having their wills upon them, and in the novelty of change of things, but their hearts remain as carnal, droffie, & vain as ever, and there-fore

fore when mens wills were a little ſatisfied, and they ſaw that the godly people of the Land began to rejoyce, hoping that now there ſhould be a greater freedom for, and countenance of the Religious party than ever, and finding that there were ſome difficulties in the work of Reformation, and that thereby their luſts ſhould be curbed, they ſhould not have that licentiousneſs in their ſinful waies as before, upon this their hearts are bent to backſliding, that is, they fall off from the godly people of the Land, that they formerly cloſed with, and ſeem'd much to rejoyce in, now their hearts are againſt them as much as ever they were with them, yea, their hearts do vex, and fret at any Liberties they may poſſibly enjoy, or at any work of Reformation that is begun. Thus it is in the publick, mens hearts are bent to backſliding.

Why they ſtarted off again.

And privately for the particular, mens hearts are bent to backſliding from the waies of godlineſs that they began to profeſs, as thus, Many yong ones, and others, who have had workings on their hearts, and have made great profeſſion of Religion, yet not having their hearts changed.

2. Private & particular perſons.

Why theſe ſtart back,

Fiſt, Gods waies have been unſutable to them, and therefore have been hard and tedious to them. 1.

Secondly, Other things they have had a greater mind to, only they have been kept from them by the ſtrength of conviction and external motives. 2.

But upon that they have grown wearie of the waies of God, that's a third degree, weary of them. 3.

Yea, Fourthly, They have watched all advantages how they might get off from what they have made profeſſion of. 4.

Yea, Fifthly, They have been ſorry that they have engaged themſelves ſo much as they did. 5.

Yea, Sixthly, Any Objections againſt ſuch waies, they greedily imbrace, and diligently improve. 6.

Yea, Seventhly, They are very ready to take any offence. 7.

Yea,

8. Yea, Eightly, They watch for offences.

9. And Ninthly, Any Opinion that will give them a liberty from that straitness they made profession of before, they are willing to imbrace and entertain; if there be any practice that may give them any more liberty, they fall presently to it, and so they come to backslide. Now their actual backslidings are but a fruit of the bent of their spirits, their spirits were bent to backsliding before, and what they do now is but a fruit of the inward bent of their spirits. Let such know, that if they have no need of the waies of godliness, the waies of godliness have no need of them; the waies of godliness shall be justified and honored, when they shall perish and be swept off as filth and dung from the face of the earth. I'll leave only that Scripture with them, in *Heb. 10. 38*: *If any man draw back, my Soul shall have no pleasure in him.*

Admonition
to such,

חלואי
למסובחי
Suspensi sunt.
Calv. Pareus.

ἐν τῇ ἀπορίᾳ.
70.

But I find the reading of these words [*bent to backsliding*] very various, and indeed the Hebrew doth seem to countenance divers readings; and *Calvin* he doth read it, and *Pareus*, and others of our later Writers, *Suspensi sunt*, they are as men in suspence, hanging as it were in suspence; for so the word translated [*Bent*] it is a word that signifies a propension to a thing; and they turn it, *Men that are in suspence*; and so the *Septuagints* translation, *They are a people in suspence*: and it is very proper to the Hebrew word hereto translate it thus, *They are a people in suspence*. Now then, If the translation of the word be thus, which is for ought I know as suitable, or rather more than the other, why then there are these two things mainly in it.

First, *They are in suspence*; that is, *They being in straits know not what to do*, I find in *Dent. 28. 66.* [*Thy life shall hang in doubt before thee.*] The same word that here is translated [*Bent*] it is there [*Hanging in doubt*] and that makes me the rather think that this Interpretation may set out the mind of the holy Ghost in this Scripture; so then

then the meaning muſt be this.

They ſee themſelves in a ſad condition that they know not which way to turn themſelves, they ſee their plots take not, their deſigns proſper not, they ſee God is out againſt them, they would ſain ſtal upon new plots, but they ſee as great an unlikelihood to proſper in their new plots, as in the former, what the iſſue of them may be they know not, thus they are in ſuſpence, and in doubt not knowing which way to turn themſelves.

And bleſſed be God that hath put our adverſaries in ſuſpence, and doubt: This is a judgment of God upon men who cannot truſt God in his right and holy wayes, they muſt have waies of their own, they follow their own counſels. and theſe counſels of their own inſnares them, and brings them into moſt miſerable ſtraights that they know not how to extricate themſelves. *God makes the waies of the righteous plain to them; But the counſels of mens hearts brings them into ſtraights.* They thought to deal more wiſely for themſelves, but the truth is, their counſels in which their wiſdom was much applauded, brings them into moſt miſerable ſtraights and extremities, that they know not what to do.

And then Secondly, *Luther* hath a very good interpretation of this, he reads the words thus: *My people doth doubt whether they would turn to me or no; thus he reads it, and interperets it thus, They ſee they profit not in their way, their Conſciences miſgive them, they have ſome thoughts of returning to me, ſometimes they are perſwaded it's beſt for them to return, but the corruption of their own hearts ſtirrs up Temptations, Temptations preſent themſelves to them, ſo they are off and on, they know not what to do, they give many onſets, but they came not off freely, my people do doubt and hang in ſuſpence and do not come off freely to my way.*

And this is according to the **Chalde Paraphraſe*, They have plots, thus they do doubt to Convert themſelves to

*Populus meus
dubitatur an velit
redire ad me
Luth.*

** Populus meus
heſitat ſe con-
vertere ad Le-
gem meam.
Chald. Para-
phraſe.*

my Law. There are rowlings of their thoughts, this way, and that way, but they are in doubt and come not to a full resolution.

Obf.

The conflict
of conscience
& corruption.

Now my Brethren, *This is a great evil, for men to strive with their consciences.* When their consciences puts them upon the waies of God, they think, There is good in Gods waies, they think that God is not well pleased in the waies that they are in, they think it might be very well if they did reform their way; yea, but then on the other side, there comes in temptations, I but there are such difficulties in the way, I shall discountenance such and such great ones, I shall have opposition by such and such, in that they will be displeased, I shall hazard my self, and the like, I must deny my self in many things, I must go against the hair in these and these things, I must cross my heart in such things that my heart is strongly bent upon, why may I not do well enough in some other way without so much trouble to my self? And thus their hearts reason within them, and yet again at other times they have serious thoughts begin to work, and their consciences begin to stir again, but have not I to deal with a holy and glorious God? how if things shall prove otherwise than they are apprehended by me? what good will it do to me to cozen my own soul? were it not better for me to return? [Oh! that I could but tel how to speak this day to such as are perhaps yet in suspence, it may be there are some here this day that are in suspence in their own thoughts, they cannot be quiet in that way that now they are in, when they awake in the night season their consciences trouble them, and yet when they come abroad among company then that carries them away again, and thus their lives do as it were hang in suspence, and are vext and troubled in their own thoughts, not knowing what to do; Oh! that I could (I say) speak to these hearts this day, that I could but tell how to present some determining thoughts to such as these that

that are in this ſuſpence: Ple but in a few words preſent four or five Meditations to ſuch that may help them to determine, to come to a determination; for the truth is, This is the cauſe almoſt of all the wickedneſs of ſuch as live under the means, that have enlightned conſciences, They do not come to a full determination: If thou beſt in ſuſpence, let me caſt into the ſcale theſe thoughts.

First, Theſe ſtirrings that are now upon thee, that put thee thus to oppoſe the waies of ſin, and to bring thee ſo far as to be in ſuſpence, know, they are the work of the holy Ghoſt in thee, take heed of ſinning againſt the holy Ghoſt; I do not ſay, that all going againſt ſuch ſtirrings and workings is, *The ſin*, that unpardonable ſin; but this I ſay, the ſinning againſt thoſe ſtirrings and workings of thy conſcience is *A ſin* againſt the holy Ghoſt, take heed of ſinning againſt the good Spirit of God; The holy Ghoſt hath begun to conceive in thee, take heed thou doeſt not deſtroy the child in the womb. We know it's murder to deſtroy a child in the womb, when it is but beginning to be conceived; And thou that art in this ſuſpence, thou haſt a conception of the holy Ghoſt in thee; take heed of murdering of it.

Conſiderations
tending to
ſettle the un-
reſolved a-
bout the waies
of God,

Simile.

Secondly, If the Spirit of God leaves thee after this, thou wilt be more hardened than ever; let this be in thy thoughts; Thou haſt ſtirrings of conſcience, and ſome propenſion to the waies of God, but yet thy corruptions hang off, look to thy ſelf while theſe workings of God are upon thee, if they leave thee, they will leave thy heart harder than ever it was.

And then Thirdly, Take this Meditation, When thou art about matters of infinite conſequence (as now thou art) certainly, *the ſafeſt way is the beſt way*; 'tis not enough for thee to ſay, *it is neceſſary*, and why muſt I do thus and thus? and what need it? and may not I do well enough without it? But when thou art reaſoning about matters that concern Eternitie, though thou canſt not

fully satisfie thy self in this, or the other way, yet to take the *safest way* is the *best way*, and that thou art upon the *safest way*, it's enough to countervail what ever trouble thou meetest withal; Though it should not be absolutely necessary that thou shouldest take such a course in such a particular, yet if thy conscience doth but dictate to thee, that this way is safer than the other; it's the best way to go the *safest way*.

And the Fourth Meditation is this, *That there is more evil in the least sin, than there can be good in whatsoever all the Creatures in the world can tender to thee*. Resolve upon this: this is a certain principle that cannot be denied: There is more evil in the least sin, than there can be good in all that all the Creatures in the world can tender to thee.

And then Fifthly, *That it is best for me to do that now, which I would wish I had done if I were now to die*. Put that Meditation into the scale; Art thou in suspense, hanging this way or that way, whether fully to come off of those waies of sin that thou art upon, or no? Put this Fifth thing into the scale, It is best for me now to do that that I would wish I had done if I were now to die: This will be a mighty thing to weigh down abundance of temptations that may be put into the other scale; and so thou maiest come to a determination.

They are in suspense.

Populus meus
pendebit ad re-
ditum meum
(i.e. pendulus
sperabit) vulg.
Montanus.

The old Latin reads it, *My People they hang in a kind of hope that I will return, and that all may be well with them at last*; that though they do thus and thus, yet all may be well with them at last: God hath often delivered them out of great afflictions, and why may not he deliver them still? And so they hang in expectation of Gods coming to them. So they make the word that is here translated, [*Backsliding*] to be a *returning*, a *returning of God*, [*They would have me to return first*]. And so I confess the word
hath

hath ſomething in it that ſignifies *Returning* : But thoſe that are ſkilful in the tongues ſay, It is not uſed in a good ſenſe, but in an evil ; it's rather a *going from*, than a *returning*. But yet, as the old Latin hath it, The hope for Gods returning, and that things may be well, is the cauſe of the hardening of many hearts in the waies of ſin ; they hang as it were in the Air, thinking that it may be well with them, and that things may not prove ſo bad as they hear : But curſed is that hope of comfort that hath nothing elſe to ground upon, but only, *that it may be things are not ſo bad as they hear out of the Word*. But it follows ;

Though they called them to the moſt High, yet none at all would exalt him.

Though they called them.] That is, The Prophets and Meſſengers of God called them unto the moſt High, they wanted not means in the Miniſtry of the Word, they were called to the *Moſt High*, that is, to God. Now that God is *The Moſt High*, we have ſpoken to in Chap. 7. Verſ. 16. there he hath the title of *THE MOST HIGH*. You who are higheſt, look upon God as above you, know that God looks upon you, and all men that are liſted up in the pride of their own hearts, as infinitely below him.

God is the *moſt high* : Well, but, *They called them out unto the moſt high* ; that is, They called them in the Miniſtry of the Word.

Fiſt, That they might *know* him, that is, the *moſt high*, that they might know him to be the Infinite, Supream, High, Glorious, Ma'eſtie, that they might know the infinite diſtance that there is between God and the Creature, and that they might know him to be the Higheſt end of all things, ſo as to work after him as the moſt high.

Then Secondly, That they might *acknowledge* him, that they might thus fear him, that they might worſhip him,

Expof.

him, that they might love him, and trust in him, as the most high God.

3. That they might *submit their wills to him* whose will is supream above all, and especially in matters of worship.

4. They called them to the most high, that they might come to have this high God to be *theirs*, to enjoy him to be their *portion*; thus the Prophets call'd them to the most high. Whereas their hearts were droffie, and low, and base, they minded only the satisfying of their flesh, and having their wills one upon another, their hearts hung down to their devised worship, though the thing it was furable to their publick ends, and it was great wisdom for them so to do, yet God would not own that, but did dispise that worship of theirs that they thought to honor him withal, and the Prophets theretore called them from these base, droffie things, called them to the most high God. The Note of Observation.

Obf. 1.

First, *Mens hearts they sink down to low and mean things naturally*; unworthy of their souls, unworthy of that excellent nature that they are indued withal: men indeed have swelling hearts in their base sinful way, but this is their disease (this swelling) I say the heart of man wants a true elevating principle, the knowledg of the most high would raise them up higher than their pride can do, the pride of man raises mans heart, yea, but that's their disease; but the knowledg of the most high would raise them up higher than their pride: but in wheresoever it is it doth debase mans nature.

Piety raises the heart more than pride.

Obf. 2.

Secondly, *It's the end of the Ministry of the Word, to call men to the most high God, to call after men that have their hearts groveling after low and base things, that they might come up to the most high God, to know him, to fear him, to worship him, and to enjoy the most high God to be their portion.* Have not you found this fruit of the Ministry of the Word in your hearts, calling you many a time to the most high God?

Have

Have not thoſe things ſounded in your ears, that have called you from vain things that your hearts were upon, telling you of the high God that you have to deal withal in all your waies, who will have to deal with you to all eternity? I make no queſtion but many of your conſciences have found this, have found a word darted into your hearts that hath called you from low baſe things to the high and bleſſed God.

And then Thirdly, *It is a great and a ſore evil to ſtop our ears againſt the calls to the moſt high God, againſt the calls of the word that calls you to the moſt high God; I ſay, to ſtop our ears againſt this is a ſore and a dreadful evil.* What, not answer to Gods call! Doth God call you, and you not answer to him? We ſay to a child, Your father calls you, or to a ſervant, your maſter calls you, will you not answer? Oh! to ſhut our ears againſt the call to the moſt high God is a dreadful thing, it will lie heavie upon thee one day, thoſe calls thou haſteſt in thine ears will prove to be terrors in thine heart; Certainly, though thou letteſt go the calls of the Word to the moſt high God, remember this one Note, The calls that thou haſteſt to the high God being neglected by thee, will prove terrors in thine heart; poor creature, what is it that thou liſtens to? what invitations doth take thy heart, that the calling to the moſt high cannot overcome thee?

And then Fourthly: *Their hearts are in ſuſſence, though they called them to the moſt high.* From the connexion of theſe two we have this Note.

That the calling to the moſt high God is a ſpecial means to cauſe thoſe that are in a ſuſſence, to come in to a full reſolution. In Pſal. 97. 9. *Thou Lord art high above all the earth, thou art exalted far above all Gods.* What follows in the 10. verſe? *Ye that love the Lord, hate evil.* God is a high God above all Gods, hate evil then, ſet your ſelves againſt evil, be reſolved in the waies of God, for when you are called to the moſt high, by this you come to ſee how infinitely worthy

Obſ. 3.

Simile.

Obſ. 4.

Pſa. 97. 9, 10.
illustrated.

Abrahams
example.

Act. 7. 2.
observed.

Use.

A form of
Answering to
Gods call.

worthy God is of all glory from you, you may see by this what infinite good there is in this God, and that there is infinite power in this God to avenge himself of you, if you neglect his call, therefore there is a mighty deal of force to cause resolution. In the 7. of *Acts*, we have a notable speech of *Stephen* concerning *Abraham*. *Abraham* was called from his fathers house, and it cannot be imagined but that *Abraham* had many thoughts to keep his heart in suspense, when he was called from his kindred, and all the contentment and comfort he had there, it's impossible but flesh and blood would suggest many thoughts to *Abraham* to keep his heart in suspense: But what took *Abrahams* heart off from suspense, to resolve fully what to do in such a case? the text saith, *The God of Glory appeared to him*; it was not only God, but the God of Glory. My Brethren, when God is calling you off from all Creature comforts, from all things that may quiet your hearts in the world, and you have strong temptations to keep you in the waies of sin, let but the God of Glory appear to you, and this will take up your hearts, this will bring your hearts to a full resolution. Oh! blessed, blessed are those souls though they have continued long in suspense, yet at length the God of Glory appears to them, in the midst of their doubts, and temptations, and hangings off.

And if there be such a force in this, then learn to present before thy soul that is in such a suspense, the Glorie of the great God, look up to this great God, 'tis the infinite high God that I am called to; Oh! thou suspending, thou wavering soul, look up to this most high, and answer this call of God unto himself, answer it thus;

Oh Lord, Thou art an *Infinite, Blessed, Glorious* Being, the *Supream* Being of all; I am a poor, vile worm that lie under thy feet, it's mercie that thou wilt vouchsafe to look towards me; thou *mightest* have let me gone on in base waies, and perished to all eternity without giving me

me any call to thy ſelf; but now that thou ſhouldeſt give me a call to thy ſelf, the high and glorious bleſſed Lord, this is mercy; Lord, I come, and with fear and trembling fall down before thee ſaying, Lord, what wilt thou have me to do? Thoſe who have been wavering and afterwards ſetled they have found that this hath been the thing that hath ſetled them, ſome dreadful authority of the high God that hath come to their hearts in ſome truth beyond what formerly he hath done, and this hath fully taken off their ſouls to him.

Note.

And then Fifthly; *The true Worſhip of God is an elevating thing.* Then are they called to the *moſt high* when they are called to the *true Worſhip of God*, for it raiſes the ſoul to the *moſt high*. Mens inventions are low things, are bate and unworthy things, Oh conſider whether thou findeſt this in the Worſhip of God? doeſt thou find thy ſoul raiſed up to the *moſt high* in his Worſhip? thou doeſt never worſhip God aright, except thou findeſt in ſome meaſure thy ſoul raiſed up to the *moſt high* in his Worſhip; let no man look upon the Worſhip of God as a low mean thing; know, when thou art to come to worſhip God, thou haſt now to deal with the high God, whom Angels worſhip and adore; 'tis that God who is far above all Creatures in Heaven and Earth: thus thou art to look upon the Worſhip of God. Oh! how far are moſt men from this when they are worſhiping of God! very few there are that liſt up their hearts to the *moſt high*; even in the duties of Worſhip. And ſo it follows in the words,

Obſ. 5.

None at all would exalt him.

Why, If God be the *moſt high* God, how can he be exalted?

Queſt.

Answer: He is ſo high, as he cannot be more high than Himſelf, God cannot be more excellent than he is

Anſw.

in Himself, God cannot make Himself better than He is, nor more glorious in Himself than He is: Therefore no creature can make him more than he is: all that all the Creatures in Heaven and Earth can do for God, can ad nothing to him: In *Nebem. 9. 5.* *He is exalted* (saith the text) *above all blessing and praise.*

When we ex-
alt God,

Yet then God accounts Himself to be exalted.

First, When he is known and acknowledged for the High, Supream, First being of all things, when we fear Him *as a God*, when we humble our selves before him as before a *God*, when we are sensible of the infinite distance there is between him and us, when we are willing to lay down what we are, or have, or can do for the furtherance of his praise, when his Will is made the Rule of all our waies, and especially of his Worship, when we make him the last end of all, when 'tis the great care of our souls, and work of our lives to do what possibly we can that he might be magnified & lifted up in the world, and when we account the least sin a greater evil than can be recompenced by all the good that Heaven and Earth can afford unto us; and now God accounts Himself exalted by us. And this is the *Work* that all of us have to do; to *give up* our selves to the exalting of the *Name* of this blessed God; He is worthy, so worthy of honor from us creatures, that though ten thousand millions of Men and Angels should perish eternally for the furtherance of the least degree of his honor, he is worthy of it all, so high is this God, and therefore know it to be our work to endeavor in our places to exalt him, and blessed is that man or woman that when they are to die are able to say, Oh Lord, thou hast been high in my heart, thy Wisdom I have adored, and submitted mine unto it, thy Will I have honored, and yeilded mine likewise to it, and it hath been the great care of my soul that I might do something in my place to lift up thy Name according as I have been able; I say, thou maiest go out of the world in peace

Note.

The comfort
of a dying
person.

as having done in ſome meaſure that thou cameſt into the world for.

Oh ! you whom God hath exalted, let it be your care to exalt this God ; and eſpecially the Saints of the Lord, know God hath exalted you on high, and expects that you ſhould liſt up his Name ; he hath liſted up you out of the depth of milerie, from the nethermoſt Hell, he hath joyned you to his Son, he hath made you one with his Son, He hath loved you with the ſame love where-with he loveth his Son, he hath made you Heirs, Co-heirs with his own Son, he hath given his Angels to be miniſtring Spirits to you, he hath made it his great deſign to honor himſelf in your eternal good, the greateſt work that God hath to do in the world it is the honoring himſelf in your Glory ; he hath prepared a Crown of glory for you ; Oh then, do you joyn together to exalt the Name of this God who hath liſted up you who were ſuch poor vile worms, let the high praises of this God be in your hearts and mouths for ever ; in *Pſal. 108. 4.* *Thy mercy is great above the Heavens, and thy truth reacheth unto the Clouds ;* mark what follows in the 5. verſe, *Be thou exalted, O God, above the Heavens, and thy Glory above all the Earth :* Oh Lord, we ſee thy mercy is exalted above the Heavens, and thy truth to the Clouds : then Lord be thou exalted above the Heavens, that is in our hearts, and in our lives ; Oh ! that God may be exalted, in an anſwerable way above the Heavens in what we do for Him, as He hath been exalted above the Heavens in what he hath done for us ; let's all exalt Gods Name : he will be exalted in ſpight of your hearts.

My brethren, God hath exalted Himſelf of late in our eyes, in a glorious manner, in *Pſal. 21. 13.* *Be thou exalted, O Lord, in thine own ſtrength ;* Oh the Lord hath exalted Himſelf in His own ſtrength : but mark what follows ; *So will we ſing and praise thy Power :* Oh ! let us ſing and praise the power of God, who hath exalted Himſelf

An Exhortation,

1 To great men.

2 To the Saints.

How God hath exalted the Saints :

1.

2

3

4

5

6.

7

Pſa. 108. 4, 5. noted.

Alſo *Pſa. 21. 13.*

in his own strength, and for the good of his own people
so of late.

But none would exalt him (saith the text.)

Obs. God
hath little
honor in the
world.

God hath little honor in the world ; men seek to exalt themselves, but none to exalt God ; every man follows his own way, his own lusts, but the blessed and glorious God is exalted by few, or none. Men will appear to lift up Antichrist, to exalt him ; the Kings of the Earth they will give their power to the Beast, but none will exalt the Lord. Oh ! let this grieve the hearts of the Saints, to see that the blessed God, so blessed in their eyes should be exalted by so few.

Use.

And consider, every one of you, how little he hath been exalted by you in all your waies. And why should you vex and fret that you have not honor and respect, when as the blessed God who is so infinitely worthy of honor and glory, yet none (almost) respects Him. Well, let this be the Medication from it ; The less glory I see God have from the children of men, the more let me labor to honor him.

Luthers rea-
ding of the
Text. *Nemo*
erigeret se.

Alij: ne unus
quis se erigeret.

מב. א
ל
י
רומ

None would exalt him] So the words are read in your Books, and I think that is the most proper sense. Yet I find *Luther* hath another reading, and so others, and that might likewise stand with the Original ; for if you observe the words [*him*] is not there : But it may be (saith *Luther*) there is *none that lifts up himself* ; he, and others turns it thus : That's thus, Men are in a sleepy, sullen mood, that when God calls them, they will not stir up themselves to listen to Gods Call ; and so *Luther* makes use of this similitude : As a stubborn servant, or child when the master calls him, he will not stir and lift up himself to his call ; *There's none will lift up themselves* ; drowsie, base, drowsie spirits, that are sleepy and sink down to base, low things, they will not lift up themselves when they

Simile,

they are called to the moſt high God.

It's a great evil to give way to a dead, dull, and ſullen heart, not to lift up our ſelves when God calls. When you come to the Miniſtry of the Word, you come with hearts dead and ſinking down with diſcouragements: Now when God calls, you ſhould ſtir and lift up your hearts to cloſe with thoſe Truths of God that do concern you; and it's a great evil in many, when they hear excellent Truths that might do them good, yet they do not lift up their hearts to cloſe with thoſe Truths.

Obſ.
A drouſie ſpirit, a greater evil to nourish it.

And now we come to the Eighth Verſe, which is a Verſe very full; and if in any, you will give me liberty a little to enlarge in that Verſe.

V E R. 8.

How ſhall I give thee up, Ephraim? how ſhall I deliver thee, Iſrael? how ſhall I make thee as Admah? how ſhall I ſet thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

HERE, according to Luther, ends the Eleventh Chapter, and the Twelfth begins at the next Verſe.

For the words themſelves, we have not a more full expreſſion of pathetical Affections of Mercy and Compaſſion in God, in all the Book of God than here;

How ſhall I give thee up?

I beſeech you obſerve; God was in the miſt of his threatnings of Judgment, & charging of them with their ſin: ſaith he, *The Sword ſhall abide upon their Cities, and conſume their branches: becauſe of their own Counſels.* And when they were called to the moſt high God, yet none would exalt him: How! not one would com in! What would follow? One would think, Now let wrath purſue them, let the curſe of the Almighty overtake them, one would wonder that it did not; but mark a greater wonder, that after the charging of them for this wickedneſs, and in the miſt
of

of Gods threatnings of the most dreadful judgments to consume them by the Sword, *How shall I give thee up, Ephraim, &c?*

Expos.
general.

The Lord here takes upon Him (as it were) the person of a loving Father towards a stubborn and rebellious child, the child hath gone away from the Father, and hath continued in stout waies, It may be the Father sends after it, it will not come, it will not return, but goes on stubbornly, the Father hath many workings in his heart to cast it off; he shall never be a peny the better for me, let him beg his bread from door to door, he is unnatural to me; yea, but when he is in the midst of these resolutions, and hath these sad thoughts towards the child, yet there comes a turning of his bowels on a sudden, Oh! but how shall I give it up? how shall I disinherit it? how shall I do it? *It is my child, though stubborn,* why may it not return? why may not yet God work good upon it; It's very evil, but how shall I give it up? I know not how in the world to bring my heart to it. Thus the Lord breaks out here. Here we have in your books four [*How*] *How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim?* I confess in the Hebrew there are but two, but yet for the sense of it the Interpreters put in the other, and they have the sense of four, *How? How? How? How shall I do it?* there are four Interrogations here, and four Answers. Four Parathetical Interrogations that God asks as it were Himself.

Analysis of
the Text.

First, *How shall I give thee up, Ephraim?*

Secondly, *How shall I deliver thee, Israel?*

Thirdly, *How shall I make thee as Admah?*

Fourthly, *How shall I set thee as Zeboim?*

God is here Interrogating Himself in these four Interrogatories that come from his own bowels.

And here are four Answers to these, As thus;

First,

First, *Mine heart is turned within me.*

Secondly, *My repentings are kindled together.*

Thirdly, *I will not execute the fierceneſſ of mine anger.*

Fourthly, *I will not return to deſtroy Ephraim.* Theſe are the Four Answers; and the Laſt Answer hath Two Arguments.

First, *I am God, and not Man.*

Secondly, *The holy One in the miſt of thee.*

Now what the force of the Arguments are, we ſhall ſee when we come to them. But firſt to give you the brief opening of the words in a way of paraphraſe, and then the ſeveral Doctrinal Notes from them.

First, *How ſhall I give thee up, Ephraim?* Or as ſome others read it, *What ſhall I do to thee?*

I am as it were at a ſtand what to do; as the Father that hath the rod in his hand comes to correct, and lets the rod fall out of his hand, his affections work ſo ſtrongly;

What ſhall I do? As if God ſhould ſay, Oh! were there but any repentings, were they but ever ſo little, I would be glad of it, I would take any little repentings, could I but tell how to vindicate mine honor any other way, I would do it; *Oh! what ſhall I do?* It is your fooliſh, wilful ſtubornneſs, going on in ſuch a vile, ſinful way that puts God to ſuch a ſtand; *What ſhall I do?* God ſeems hereto have his heart troubled in him, much like that in *Exod. 33. 5.* when God was offended with the people there, ſaith he, *Put off thine ornaments, that I may know what to do with thee.* It's a ſtrange expreſſion: as if he ſhould ſay, come and faſt, and pray, put off your ornaments, and humble your ſelves before me, that I may know what to do to you: Oh! why may there not be ſome hopes? put off your ornaments, if there be but any repentings and turning to me.

Or if you take it as it is in your books, *How ſhall I give thee*

The Text paraphraſed

Expof. in partic. 1.
i. ſe diſtinc.
Al. n. ſe: not-
now.

Simile.

Exod. 33. 5.
Noted

thee up? Then the scope is thus: Thou art upon the very brink of destruction, wrath and miserie it is prepared for thee, thou art in the very mouth of ruin, It's nothing but only a giving thee up and thou art undone, wrath and miserie stand waiting only for my giving thee up, *Oh! but how shall I do it?* I see thee upon the very brink of ruin, thy very neck upon the block, and thou now waitest for my giving up, but I cannot tell how to find in my heart, *How shall I do it? How shall I give thee up, Ephraim?*

Ephraim.

Oh! here was a strong argument that mov'd the bowels of God. *Ephraim*, if thou wert indeed the refuse of the world; I would not so much care for many thousands of them, but thou art *Ephraim*, *Thou art my dear child*, *Ephraim, my dear son*, you know what God saith in *Jer. 31.* about the 18. verse.

How shall I give thee up, Ephraim? How shall I deliver thee, Israel?

As if he should say, Justice calls for thee, that I would deliver thee up to him, thou art call'd for to be delivered up to Justice, Justice pleads, that thou art her due; but, *How shall I do it? How shall I do it? How shall I deliver thee?* It goes much against me to do it.

Septuaginta 70.

Protegam.

Vulg.

a מִנֵּי מִנֵּי
radiant מִנֵּי
clypeus מִנֵּי
protegit מִנֵּי

The Septuagint they turn the words,
How shall I protect thee? So the old Latin.

And the mistake comes from a little difference in the Hebrew word, so that the same radical letters in the Hebrew word that is for [*delivering*] signifies a [*shield*] likewise, *To protect* as with a shield. And therefore they translate it so, *How shall I protect thee?* but that comes to the same, thus: How shall I protect such a one as thou art? How shall it be for mine honor that thou shouldst be under my protection? Men indeed do abuse their power they have, to give protection to others, you know there

there hath been a great abuſe ſince the Parliament begun by proteſtions that have been given to others, but ſaith he, *How ſhall I do it?* that is, I who am a holy and infinite God, how ſhall I proteſt ſuch a one as thou art?

How ſhall I proteſt thee, Iſrael?

Iſrael, here's another argument indeed; *Iſrael*, I remember thy Father, I remember that mighty Prince who wraſtled with me and prevail'd, and I account it my glory to be the glory of *Iſrael*, and his ſeed: What, art thou the poſterity of *Iſrael*, of ſuch a one ſo deer to me, and ſuch a Prince that heretofore prevail'd with me in prayer? What, art thou his poſterity? *Oh! how ſhall I deliver thee up, Iſrael?* Oh when God looks upon them he ſees them ſinful and wretched, but when he looks upon what they were in reference to their forefathers, *How ſhall I give thee up, Iſrael?*

How ſhall I make thee as Admah? How ſhall I ſet thee as Zeboim?

Admah and *Zeboim*, they were the names of two Cities, that were two of the five Cities that were together with Sodom and Gomorah; now four of theſe five Cities were deſtroyed by fire from Heaven, for the wickedneſs of them, and one of them only was ſpar'd for *Lot's* ſake. But this *Admah* and *Zeboim* were two of the Cities that the judgments of God was moſt terrible upon; the Apoſtle *Jude* in his Epiſtle, the 7. verſe, ſaith, *That they did ſuffer the vengeance of eternal fire.* Now ſaith God here, The truth is, you have provoked me as much as *Admah* and *Zeboim* have done, their ſins were not greater than yours, and there is as great wrath that belongs to you as to them, but oh! how ſhall I do it? how ſhall I make thee as *Admah* and *Zeboim*? how is it poſſible for me to find in my heart to yeeld to do it?

Ieroms Quest. *Hierom upon the place doth move this Question. Why*
on the place. *doth he mention Admah and Zeboim, and not Sodom and*
Gomorah?

His Answer. The Answer that he gives is this, That *Judah*, those
Sodoma & Go- Tribes they are compared in their sin to *Sodom* and *Gomo-*
morah principes *rah*, in *Isa. 1.* and *Ezek 16.* for *Judah* had more means
fuert in pec- than *Israel* had; *Judah* had the Temple with them, and
cato, Adama & therefore their sin was the more aggravated. *Sodom* and
Zeboim earum *Gomorah* they were the chief sinners; and *Admah* and *Ze-*
exempla seclala *boim* they did but as it were follow them, (so he.) And
sunt. by following their example they came to inwrap them-
 selves in the same Judgments, but yet altogether their
 sin was not like *Sodom* and *Gomorah*s, therefore *Judah*
 that had more means is compared to *Sodom* and *Gomorah*;
 and the ten Tribes, to *Admah* and *Zeboim*.

My heart is turned within me.

Luth. Expos. *Luther* hath a Note upon this, according to his usual
Cor inversum, way in expressing the Grace of God to the height, saith
Cor concutatum he, 'Tis as if it were, that the heart that's stir'd with
ira propter pec- anger for the sins of men, were not the true heart of
cata hominum, God, and therefore saith he, *My heart is turned to me,*
non sit verum mine own heart; now I have my own heart indeed
Dei cor verum when I have thoughts of peace; when I had thoughts of
Dei cor quod af- wrath that was not as it were mine own heart, futable to
ficitur malis no- that expression we have in Scripture, That God calls his
stris quod ardet execution of Judgment, *his strange work.* So that's Gods
commiseratione own heart that is affected with our evil, and that doth
 even turn with mercie towards us; so mine heart is come
 to me saith God, as if it were gone before.

But, *My heart is turned within me.*

The Authors The meaning is this; As when a mans heart is much
 affected in love and compassion, there's the working of
 the Spirits and blood round about the heart, and might-
 ty motions and stirrings in the heart. So saith God,
 Me

Me thinks I find all the blood as it were, and my ſpirits ſo working and ſtir'd, that I find my heart even turning up and down within me when I come to the execution of wrath. And then,

My repentings are kindled together.

It is a very notable phraſe, Here, by [*Repentings*] I take is meant thoſe thoughts of God by which he came to do ſuch things as men do in their repentings.

Expoſ.

My repentings together] That is, All the thoughts that I could (as it were) poſſibly muſter up, that could be muſtered up together for to turn my heart from the waies of Truth to the waies of Mercy, they are all come up together to me (ſaith God) and being all joyned together, they make a fire, and have ſet my heart on fire; As a company of brands being laid together make a great flame; ſo all thoſe thoughts that poſſibly may be any means to work my heart to good to this people, they are all preſented together, and being come and joyned all together in one, they ſet my heart even of a flame, and mightily are ſtirring in my heart.

Oh! this is the goodneſs of God to his people, to have all things that any way may be a motive to do good to his people, to come up all together before God, all in one, and when they come in one there to make a fire in the very boſom of God, all the reasonings as it were of my heart being joyned together for them have kindled a fire, ſo that I cannot hold, but I muſt needs vent my ſelf thus, *How ſhall I give thee up, Ephraim?*

But you wil ſay, *Why doth God expreſſ himſelf thus? God might without any more ado pardon, and help, or deliver, why ſhould he expreſſ himſelf in this manner?*

It's the Answer of Mr. Calvin here, *He doth accommodat ſe* Accommodat ſe
date himſelf (ſaith he) to our rudeneſſ; God who diſdai- ruditati noſtræ.
ned not to take mans nature upon him, diſdained not to Calv.

act in the person of a man, who being much wronged, is reasoning in himself what to do, his heart is full of pity, his bowels yern, and he would fain find a way for mercy; and when provocation of execution comes in in his mind, it is as a dagger to his heart. *Oh! how shall I do this?*

Simile.

As if you would imagin any merciful man in the world that were put to a straight, would fain have a way for mercy to save a wretched sinner: God takes upon him the person (as it were) of this man, and saith, *How shall I do it?* God doth (as it were) in this bring Mercy and Justice both together, to plead the Case, both *against*, and *for* Ephraim.

The plea of Justice.

Justice comes in and pleads, Lord, their Sins are great and many, their Mercies have been great, their Means that they have had hath been exceeding much, thou hast been exceeding much, thou hast been patient a long time towards them, and this hath been abused, their hearts are still hardened, thy Name is blasphemed because of them. These Arguments come up against them. But now there comes up Arguments for them.

The plea of Mercy.

I, but than *Mercy* steps up and pleads, But Lord, art not thou a God: thou art a God: These actions indeed may overcome men, but shall they overcome thee?

[And this is *Ephraim*.] Are not they thy People? are they not in relation to thee? are they not in Covenant with thee? Spare them Lord for their forfathers sake, for *Abrahams* sake, for *Israels* sake, who was so mighty with thee; remember Lord the kindness of their youth, the wonders that thou hast done heretofore for them, when they were stubborn and rebellious; Lord, thou hast many of thine Elect among them, and therefore wilt thou utterly consume them. Oh! when the Lord hears these prayers of Mercy on the other hand, *How shall I do it? I cannot do it.* Thus you have seen the opening of the words, with the paraphrase.

But

But now for the Notes. If any one of you ſhould have any thoughts that I do not briefly paſs over this Scriptur in an Expository way, I may even answer you, *How ſhal I do it?* It were a very great burden upon one, to meddle with ſuch Scriptures as theſe are, in an Auditory that doth deſire to have ſomething ſpoken to their hearts, and meerly to paſs it over in a meer Expository way; therefore for the Notes, the firſt Obſervation is this,

The greatneſſ of mans ſin, hinders not the work of the bowels of God towards them.

There was none exalted him, but they followed their own Counſels and did what they liſt, yet, *how ſhal I give thee up?* (this from the Connexion.) I will give you an inſtance, and that's a very famous one as we have in all the book of God. What ſins were greater than the ſins of *Jeruſalem* againſt Chriſt when he lived? and yet Chriſt looks on *Jeruſalem*, and weeps over it; weeps over it, when he conſidered of the deſtruction of it. Yea, and mark, Though *Jeruſalem* were guilty of the Blood of Chriſt; took away the very Life of Chriſt; yet when Chriſt was riſen again, one of the firſt things that Chriſt doth in the 24. of *Luke*, 47. when he was going there to *Emaus*, Chriſt ſaith, That Repentance, and Remiſſion of ſins was to be preached in his Name among all Nations, *begining at Jeruſalem*. Repentance, and remiſſion of ſins preached to all Nations: Oh! but ſurely *Jeruſalem* muſt be leſt, *Jeruſalem* that did ſlay the Prophets, and was ſo injurious, yea, *Jeruſalem* that put Jeſus Chriſt to death: though all Nations ſhould have Repentance, and Remiſſion of ſins preached to them, yet one would think *Jeruſalem* now ſhould be excepted; No ſaith Chriſt, *begining at Jeruſalem*, *Jeruſalem* ſhall be the firſt place where I'll have preached Repentance and Remiſſion of ſins, even that *Jeruſalem* that took away my life, I'll have preached Repentance and Remiſſion of ſins there in the very firſt place of all. Oh! Gods mercies are beyond mans iniquities.

The Authors
Apology.

Obſ. 1.

Jeruſalem's
exſample not
ted.

Ufe. 1.

My brethren, If the bowels of Gods mercies shal work towards us, notwithstanding our great sins, why should not the bowels of our compassions work towards our Brethren, notwithstanding their infirmities? why should we upon every little discontent cast off all pity and love to our Brethren? What, such great things in us, and yet moves not God to cast us off, but still, *How shall I cast thee off?* Oh! when you look upon your Brethren that once your hearts did close withal, and that were as your own souls, and if now you should be any instruments of evil to them, you should have such reasonings as this, *How shall I do it?* I see infirmities in them, I, but notwithstanding my great sins, God saith of me, *How shall I give thee up?*

2.

And then Secondly, *Why should great afflictions for God hinder your hearts working to him, seeing great sins against God doth not hinder Gods heart yearning to you?* Why should any great afflictions for God hinder your hearts working towards him? Surely if God will be merciful to us notwithstanding our sins, we should go on in the waies of obedience to him notwithstanding any afflictions that we meet withal for our obedience.

Obl. 2.

Again, a Second Note is this: *Sinners are at the very mouth of misery, the brink of destruction when they think not of it, there's nothing but giving of them up.*

Obl. 3.

And then Thirdly, *It's nothing but Gods free mercy that keeps us from being destroyed; It's the Lords mercy that we are not consumed.*

Obl. 4.

In the Fourth place, *Sin puts God to a stand; How shall I do it?* It brings disorder into the world; God must set his infinite wisdom on work to bring things about to his own glory, sin hath brought disorder and confusion; Now saith God, I must set mine infinite wisdom on work to bring glory out of this confusion. If God hath any good intentions to thee, know, they sin laies such difficulties in Gods way to find out a way for thee, as puts him

him to a kind of ſtand, as thus, For God to find out a way that all the wrong that ſin hath done to him ſhould be made up, and yet thy ſoul ſhould be ſav'd, 'tis the hardeſt thing in the world: Thou canſt commit ſin eaſily, but (I ſay) when the ſin is committed, for God then to find out a way that all that wrong that's done to him ſhould be made up (as it muſt be, for otherwiſe all the diſorder will not be brought into order) and yet thy ſoul ſav'd, it's the hardeſt thing in the world; and were not God, a God infinite in wiſdom, it would put him ſo to it, as he were never able to find out a way. God doth ſeem as it were to be at a ſtand, How ſhall I do to ſave theſe ſinners, and yet not to wrong my ſelf? Oh! this ſhould humble us for our ſins: As if a child ſhould do ſo much evil as to bring himſelf into ſuch bryars and troubles, as that his tender father being affected with his ſad condition would ſain help him, but if he doth help him, he is put to abundance of difficulties for the helping of him, and he is ſain to beat his brains, and ſtudy waies and means how he ſhall come to ſave this his child from utter undoing; now if the child hath any ingenuity in him, he will not only think, it's no great matter, ſo be it I be delivered, Oh! but this will break his heart, Oh! what troubles have I brought my father into? It is thus with us in reference to God, if we look upon God thus as perſonating a man.

And then in the Fifth place, *The ſalvation of a ſinner it breaks through a great many reasonings and workings of Gods heart.*

How ſhall I do it, ſaith God? We little think what reasonings there are between Mercy and Juſtice about our lives, about our ſouls many times, could we but hear what reasonings there are in Heaven between Mercy and Juſtice about our lives, Oh! it would go to our hearts: The great ſalvation that comes by Chriſt, it was not determined without many reasonings between Mercy and Juſtice,

The incom-
poſſibility of
ſatisfaction &
ſalvation, puts
God to the
highest exer-
ciſe of his
wiſdom.

Simile.

Obſ. 5.

Justice, there was presented to God whatsoever Justice could say, and what ever mercy could say ; What (saith God) must my son be under my wrath for the satisfying of Justice, and be made a Curse ? yet this must be, Justice requires satisfaction, How can it be done without the Son of God being made a Curse for mans sin ? these kind of reasonings there are in the heart of God for saving of mans soul ; in 1 Sam. 16. 8. we reade of *Abishai*, and *Dauids* reasoning the case about *Sauls* life ; saith *Abishai* to *David*, *God hath delivered thine enemy into thine hand this day : now therefore let me smite him, &c.* No, saith *David*, do not smite him, do not destroy him, and thus they reasoned one with another ; *Saul* was in a very ill case when there was that reasoning about his life ; such a case are we in many times, the Justice and Mercy of God doth reason about our lives, and souls, Oh ! how do we depend upon God for our lives and souls ? and if we be sav'd, we are sav'd through many reasonings.

Obs. 6.

But the main Point of all is this, *That according to the relation that a people, a sinful people, or persons have unto God, So God finds it a difficult thing to execute wrath upon them.*

How shall I do it ? The wrath of God is many times brought to the birth, and God cannot as it were (to speak after the manner of men) know how to put strength to it to bring it forth. This is the reason that in Scripture we have such sending after sinners, and crying to them, to return, such earnest wishes, *Oh ! that they would return !* and such pleadings with them, *They will not come in, and return ;* This is the reason why we reade of the Lord whetting his Sword, and bending his Bow, and preparing his Arrows.

Quest.

Why, is not God ready at any time to execute judgment upon a sinner ?

Ans.

Oh no, he will be whetting, and bending, and preparing ;

ring, and all becauſe it is a work that he is loth to go through withal (as it were) and this is the reaſon why God will not ſtir up his wrath, or if it be ſtir'd up, he will call it back again. *Lament. 3. 33. The Lord afflicts not willingly; neither doth he grieve the children of men;* and all this is, becauſe Gods nature is to be merciful, mercy pleaſes him, and the Lord doth perfectly foreſee, and hath perfectly in his view all the reaſons that might move him to mercy. As now thus: Theſe are the things that makes God to be at a ſtand when he comes to execute judgment upon a people, or perſons that have relation to him, where his Name is profeſſed, and where himſelf is worſhiped.

The Reaſon.

Other Reaſons.

Fiſt, This reaſon is preſented, *The many prayers of the Saints withſtand againſt juſtice.* Juſtice muſt break through all the prayers of all the Saints of God that are in ſuch places; and this is not an eaſie matter; we account it not an eaſie matter for to break through a mighty Army; God cannot come to a people that he is related to, and is worſhiped by, but that he muſt break through an Army, the Army of the prayers of his people; now ſaith God, *How ſhall I do it?* Oh! it is a mighty Army that is between me and them.

1. Prayers of the Saints.

Simile.

Yea, Secondly, The Lord looks upon ſuch a place with pity, *Becauſe of the many children and little ones that there are in ſuch a place, yea; the children of his own people.* You know when God was about deſtroying of *Neniveh*, he look'd upon the many thouſands that knew not the difference between the right hand or the left. But when God comes to deſtroy a Kingdom that doth worſhip him, he looks upon thoſe many infants, and the little ones, and ſees them many of the poſterity of his Servants; As they are but little ones that moves his bowels, they have not been guilty of thoſe ſins that their parents have been guilty of, and they are the *little ones* of mine own precious Servants, many of them, *How ſhall I deſtroy this place, even for their ſakes?*

2. The little ones.

Y

Third-

3. Few worshippers. Thirdly, *God considers that he hath but little worship in the world*, there are but few in the world that do worship him at all; and though it's true, there are such mixtures in worship here, as in respect of that I cannot accept of what they have done, yet it is somewhat that I am worshiped, there are very few in the world that own me to worship me at all.

4. Former service to God. Fourthly, *If ever God hath been honored in such a Kingdom by his Saints, either by their doing or suffering, the Lord regards all this when he is about to draw out the Sword of judgment.* It's true thinks God, there are but few that honor me now, but there are many of my Servants that have done much, and suffered much, how many have I that have stood out to witness for me, and my truth? Certainly my Brethren, the Lord in saving any Kingdom when the Kingdom is in danger, if it be a place that he hath been honored in, and that his people have suffered much there for his Names sake, then he remembers it; and there is not a louder argument next to the blood of Jesus Christ, in the ears of God to save a place from ruin, than the blood of his people that have been shed for him; and therefore such a place is beholding to all that have suffered for God.

5. A remnant of Saints. Fifthly, *He accounts what number of his Saints are there:* There are yet some of them left; And would I have saved Sodom if there were but ten righteous persons? Now Ple reckon how many I have, not ten, or an hundred, but (it may be) God shall find thousands of righteous persons; now the blood of my Son that pleads for them, and therefore how shall I give them up?

6. Groans of the afflicted. Sixthly, *I foresee the miseries they would endure,* Oh! the very cries are in mine ears already, if I should deliver them up into the hand of their enemies, Oh! the extremity they would endure, how would they be plundered of all they have, put into prison, put to miserable torments! Oh! what shriekings and cries would there be,
even

even from my people that would worſhip me ! And me thinks mine ears are fill'd already with their cries beforehand. Many times when we ſpeak of the ſorrows and miſeries of people, before they come we are a little affected with them, but when we are eye-witneſſes of the miſeries of people ; as if any of you have ſeen the woſul miſeries of thoſe that have been under the power of the adverſaries, then your hearts would be affected indeed : but now all the miſeries that they ſhould endure are preſent before God, as if they were now in real being, and therefore, *How ſhall I give them up ?* And that's the ſixt thing that puts God thus to a ſtand, that makes it hard for him to give up a people that are any way related to him.

Seventhly, *The Lord ſees how the adverſaries would inſult ;* If I ſhould deliver them, they will not honor me, they will blaſpheme, they will ſcorn at their prayers, and faſtings, and at all their truſting in God, and at their good caute, and what's become of your good cauſe, and of your pretending to God, ſo much as you have done ? Now the Lord foreſees theſe blaſphemies and inſultings of the proud adverſaries, how they will triumph, and tread upon his Saints as dirt under their feet.

7
Inſulting of
the Adverſary

Eighthly, *There are many of mine elect ones that are to come out of their loyns,* and therefore though I do not preſerve the Kingdom for their own ſakes, yet for thoſe elect ones that comes out of their loyns ; If I ſhould deliver them up to the rage of the enemy, then the line of my election would even be cut aſunder, and therefore, *How can I give them up ?* I ſhall wrong my ſelf in this thing, in cutting aſunder even the very thread of election in giving them up.

8
Elect in the
loins of their
parents.

Ninthly, *If my wrath and juſtice muſt be ſatisfied, let it run out upon others,* who will ſet the bryars and thorns before me that I may go through them and burn them up together.

9
Other objects
of wrath.

10.
Gods own
affliction.

Tenthly, *If my Saints be afflicted, it will be my affliction*; It's true, they will suffer very much, but in all their afflictions I must be afflicted too; I foresee what afflictions it will be to mine own Soul.

11
God makes
himself work

Eleventhly, *I am bound to fetch good out of all their evils*. Suppose I should give them up, yea, but then I must work for mine own glory, and fetch out good from all their sufferings; And will it not be as easie for me to be patient towards them, as to work good from their sufferings when they are given up? God reasons in this manner.

12.
Justice glori-
fied by others

Twelfthly, *If I destroy them, what glory shall I have?* I shall have the glory of my Justice; I, but it will be but passively: And will that be much, to have the glory of Justice in a passive way? I have enough in Hell to glorifie my Justice in a passive way.

13.
Mercy may
convert.

Yea, Lastly, *Why may not Mercy yet work upon their hearts?* Who knows but if yet I continue the Gospel amongst them, and deliver them from those great straights that now they are in, who knows but their hearts may be turned unto me?

Application
to England.

Oh! my brethren, I make no question, but at this day all these reasonings have been in the heart of God, concerning *England*. When we have been at the very pits brink, the Lord hath been often saying even concerning *England*, *How shall I give thee up England? how shall I make thee as Admah? and set thee as Zeboim? mine heart is turned within me, my repentings are kindled together*. At that time when Forces were raised (before the Parliament) against our Brethren of *Scotland*, then said the Lord, *How shall I give thee up?* And then at *Edge-hill*, and at *Brain-ford*, and at *Newbery*, and *Marston-more*, and *Nazeby-fight*, we were at every one of them even at the delivering up to the rage of the Enemy; and then comes in these reasonings of the heart of God, Oh! how shall I make them as other people, as *Germany*, and other people? besides o-
ther

Instances of
the workings
of Gods heart
towards Engl.

thers in former times, as in 88 and the *Powder-Treafon*, I ſay, theſe have been the workings of the bowels of God towards us, a poor, wretched and ſinful people. And let us now learn to acknowledg whence our preſervation is; It is not from this man, and the other man, ſo much as from the reasonings of the heart of God thus for good unto us.

Hence let us learn what to do when any temptation comes to any ſin: What, is it thus with God? doth God ſay when we are in danger of being deſtroyed, *how ſhall I do this?* Then when any temptation comes to us to ſin againſt God, Oh let us ſay, How ſhall I do this, and ſin againſt God? As *Joſeph* (you know) it was his reasoning, when he had as fit an opportunity to ſin as almoſt a man could have had, with his Miſtris, yet preſently comes there this reasoning in his heart, How ſhal I do this, and ſin againſt God? Oh! there is reaſon it ſhould be ſo with us, when God hath fit opportunities to deſtroy us, there comes the reasoning of Gods mercy into his heart; ſo when we have our temptations to ſin, there ſhould come theſe reasonings into our hearts, Oh! how ſhall I do this, and ſin againſt the Lord our God? Let us preſent al theſe reasonings to our ſouls. Men wil gather reasonings for their ſin: and ſo we ſhould gather al the reaſons that poſſibly we can againſt our ſins. It were *well* my brethren, if men after they have ſinned would ſay, Oh, what have I done? But it's *better* if men before they have ſinned would ſay, How ſhall I do it? Oh! certainly our minds are very barren that we have not upon every occaſion when a temptation comes, reasonings to move us againſt it; Indeed after a ſin is committed, men then can think of this reasoning, and the other reasoning, Oh! if God ſhould thus deal with us, Firſt deliver us up and deſtroy us, and then God ſhould think of this and that what might have been to have preſerved us, it would have been ill for us; therfore God, juſt when the danger

Obſ. 7.
For the reſiſt-
ing of temp-
tation to ſin,
imitate God
in the Text.

God reaſons
before, not af-
ter our evils
are upon us,

comes

comes for our ruin, then he thinks of all that might keep off ruin from us : And so when the temptation to a sin comes then should we think of all things that might keep us from this sin.

How shall I give thee up Ephraim, &c.

The last Exercise we opened unto you this verse, and made some Observations from it ; to proceed now : The next Note is this,

Obf. 8. *It is not the Image of God in any man to be prone to wrath, to delight in wrath, to be sudden in the execution of anger ; when God comes to execute anger he cannot do it, but he must have a how shall I do it ? before he doth it, he must make a stop : proneness to anger, suddenness to let out wrath, it is not the Image of God in any man or woman.*

Use.

When any of you are about to do any thing, especially against your Brethren, against those that you have relation to, be not over passionate, reason the Case first in thine own heart, *How shall I do this ?* True, I think such and such they are in the wrong, but what good will come of it if I do thus and thus ? Are they not those that I have had sweet converse with, and experience of their godliness ? would it not be more for the honor of God if I did forbear ? will any good come to the publick ? shall not I rather serve the designs of the enemies with such sharpness and bitterness ? will they not laugh and scorn at Religion ? Oh ! *How shall I do this ?* Oh ! when we have workings in our own thoughts as bitter as gall, if before we vent them, we would but put this to our selves, how shall I do this ? with presenting all the arguments that possibly we can to stop it, much good would come of it.

Ministers should be wary in using earnestness,

Yea, Ministers when they are to preach, when they have prepared to deliver something, yet if there will be any earnestness in it, they should think, how should I do this ?

his? what may come of it? I may vent my ſelf, but what good may come of it? what glory to God? what good to the Church? We ſhould make many pauses, and many ſtops to our anger. As ſometimes when you are traveling abroad in the Country, you come upon ſome ſteep hill, you ſhall find that the Country men they lay here and there in ſeveral places ſomething to ſtop the Current of the water, for otherwiſe it would gore too much, if it ſhould run down ſwiftly, but when it hath ſome ſtop it doth not do ſo much hurt: Oh! how doth the anger of men gore deep; why? becauſe it runs headily, and violently down, and it hath nothing to ſtop it. Men in anger they are very full of thoughts, and reſolutions, and continually all the reasonings of the hearts of men and women in their anger tend to nothing elſe but to heat their hearts more, all their thoughts work that way, till their hearts are made fiery hot, and ſo they burſt out and cannot ſtay, they muſe upon nothing elſe but that that may further their anger and diſpleaſure: And thoſe that are barren enough in their thoughts otherwiſe, yet are very quick in invention, and wittie for the letting out of anger and wrath. But this would be your wiſdom had you the Image of God prevailing in you, when you find anger ſtirring in your boſom, you would rather muſter up reaſons that may allay your anger, that may qualify it, you would muſe upon thoſe things that may ſerve to be a ſtop to it for the preſent, as God doth here: Oh! did men but do ſo, ſay, *How ſhall I do this?* what peace and quiet might we have among us!

A Ninth Obſervation is this; you ſee when God, though he threatned very ſorely, and charges deeply, yet, *How ſhall I do this?* He reaſons in his own heart for waies of mercy towards his people. The Note from it is this;

Here we have encouragement, plentiful encouragement to come to God in prayer in ſeeking mercy, notwithstanding our wretchedneſs,

Simile.

The effects
of Anger.

Obſ. 9.

Encouragement to Prayer & Faith.

ness, and sinfulness, yea, encouragement for beleiving. This Scripture may be a mighty help to faith in our prayers, seeking of our resting upon God, as thus, What, doth God find it hard to him to execute wrath, doth God muster up all arguments that may be to stop his anger, and how he may manifest goodness and mercy? why then if thou hast any arguments to plead with God for mercy, thou mayest come up with boldness, and freedom to him, he is ready to receive it, for thou bringest unto him that which is exceedingly suitable to him, suitable to his very heart, thou bringest matter to him that is agreeable to what his heart is set upon; what, dost thou apprehend the displeasure of God out against thee, or against the Land where God hath any relation? hast thou any arguments at all in prayer to plead with God, *For so God gives his Creature leave to plead with him as if he were a man*; Oh! come (I say) with a free spirit, come cheerfully, come with encouragement, for thou comest now to do that which Gods heart is full of; If so be that a man could know the thoughts of other men, know what thoughts their spirits are most full of, and could come at that time and suggest thoughts unto them suitable to what their thoughts are upon, what entertainment would they have, why surely, when poor sinners (if they be penitent sinners) shall come to God and suggest any arguments for mercy, I say thou dost suggest that which the heart of God was full of, and exceedingly suitable to it, The same thing that thou pleadest, mercy is pleading already, and mercy carries on those arguments with a great deal more strength than thou art able to do, but it takes it well at thy hand to present any to it, *Thou art loth to perish, and God is as loth thou shouldst perish*, if God give thee a heart to come to him to stop wrath, thou comest to him to do a work exceeding acceptable to him, 'tis as acceptable to God, such a work, as it can be acceptable unto thee: when thou apprehendest

deſt Judgment ready to be executed, look up to mercy, Advice when
 it may be the holy Ghoſt may raiſe an act of faith, and the blow is
 this act of faith will ſet bowels on work, the bowels of coming
 God are very ready to work; That which is very ready
 to work, a little thing will ſet it on work; I ſay, Gods
 bowels are very ready to work in the waies of grace and
 mercy towards ſinners, and the leaſt act of faith in that
 mercy, would certainly ſet bowels on work amain:
 Mercy calls thee to help, Mercy hath been pleading a
 great while, and Juſtice pleading; Mercy calls thee in
 to help, and aſſiſt her to plead for thee, and who knows
 but the caſting voice ſtaies for thy coming in, though The caſting
 there hath been pleadings in Gods heart, yet the diſpen- voice, Prayer.
 ſations of God may be ſuch as the caſting voice ſhall not
 come till thy pleadings be come in, and then the buſineſs
 may be determined as it was here.

The Tenth Obſervation is this, *Oh conſider the different*
dealings of the Father with his Son; let our Meditations be
 raiſed from this, Doth the bowels of God thus work to-
 wards poor ſinners, pleading for them when wrath is
 ready to be executed, then we may here ſee the great dif-
 ference between Gods dealings with his Saints, and with
 his Son. When God comes to deliver his people, theſe
 that he had relation to, where he had ſome of his Saints,
 and for their ſakes he ſpeaks this, he ſaith, *How ſhall I*
deliver thee? We do not find that God ſaid ſo concerning
 his Son, God did deliver up his Son unto wrath with-
 out a *How ſhall I* do it, yea, the *Heart* of God was in it,
 there's no ſuch expreſſion of reluctance about this work,
 but the Scripture ſaith that it pleaſed God to bruife him;
It pleaſed him well, it was an act that pleaſed God to
 bruife his Son: Indeed it was for glorious ends that he
 had in it; why ſo? God might have ends enough for to
 bring forth his glory in our bruiling; but yet notwith-
 ſtanding any ends that he might bring about, he ſaith,
How ſhall I do it? God doth not delight to grieve the

Obl. 10.

Isa. 53.

Jer. 31. 19, 20

with Rom. 8.
32.

children of men, but God did grieve his Son, he bruised him, and it pleased him to bruise him. You shall find such an expression in *Isa. 53.* and in *Psal. 40.* *In the volume of the book it is written of me, that I should do thy will :* It was the will of God that Christ should come and suffer what he did ; when Ephraim was bemoaning himself, Gods bowels were troubled within him, he doth let the rod fall out of his hand, in *Jer. 31. 19, 20.* *When Ephraim was bemoaning himself ; mark how Gods bowels there works, but the Scripture saith That God did not spare his Son ; God would spare Ephraim ;* Jesus Christ did bemoan himself when he cried out, *If it be possible, let this Cup pass from me :* and, *Ob God, my God, why hast thou forsaken me ?* Oh what a bemoaning of himself was this ! and yet in *Rom. 8. 32.* *God spared not his own Son,* he did not spare him, notwithstanding all the moans that he made unto him, but he delivered him up. Here we reade of the repentings of God that are kindled, and divers times in Scripture of Gods repenting of the execution of Justice upon sinners, but when he speaks of Christ, *I have made him a Priest for ever,* that is, so as he should be a Sacrifice, both the Priest to offer, and the Sacrifice its self, in *Heb. 7. 21.* *The Lord swears, and will not repent :* Oh certainly it was from this work of God, the delivering up of his Son, that the Lord hath such working of bowels towards sinners when wrath comes to be executed, to say, *How shall I give thee up ?*

Yer further, If the heart of God doth thus work towards sinners when they are ready to be given up, yea towards those that are very evil, for so these were, *Their hearts bent to back sliding ;* Hence then we may learn.

Obf. II.

That the State of the Saints that walk close with God must needs be very secure ; If the Lord deals thus with rebellious Sons, what will he do with a Son that serves him, that walks close with him ? though a Son very vile, very sinful, yet there is a *baw* *shall I give thee up ?* Oh then, thou
whose

whose conſcience witneſſes of thy ſincere endeavor in walking cloſe with God continually, know that thy eſtate muſt needs be ſecure.

Yea further, if this be ſo, Surely whenſoever God delivers up his own people to any judgments, there's ſome great matter in it; ſome great matter in it, for never doth any affliction come unto them, but it breaks through many reaſoning; of Gods heart, God intends ſome great matter; Doth judgment begin at the houſe of God? It is becauſe the Lord hath ſome great intents to bring forth, it is not becauſe the Lord takes *pleaſure* in the moans of his people, in the ſorrows and ſufferings of his Servants, but it is becauſe he intends *ſome great things*; for certainly theſe bowels of compaſſion would not let ſuch ſore and grievous evils paſs, if there were not ſome great ends and purpoſes of God to bring about.

And yet further, hence obſerve, *The difference between the day of patience, and the times of wrath*: for the ſakes of thoſe that were godly here, Gods patience ſpeaks thus towards the body of the People, and ſo was patient and long-ſuffering towards them. There is a time that God wile laugh at the deſtruction of ſinners, and he will mock when their fear cometh, when he will execute his wrath, and be comforted as the Scripture ſpeaks: There is a time indeed when God ſaith, *How ſhall I give them up?* but there is another time wherein God doth give forth the wine of his wrath, *The Wine*, it doth delight the Lord as Wine doth unto a man, when indignation ſhall be as *Wine* to God, then mercy and patience ſhall hold their peace, for they have then their glory already, they will never ſpeak more, but turn over the ſinner unto Juſtice, yea, pleads unto Juſtice againſt the ſinner.

And then laſtly, *Seeing that God comes off him, when he is about the letting out of wrath, making ſuch ſtops as he doth,* then ſurely we ſhould not haſten Judgment againſt our ſelves; but let us make uſe of theſe dealings of God for the breaking

Obſ. 12.

Obſ. 13.

Rev. 14. 10.
illustrated.

Obſ. 14.

Note,

king of our hearts, and causing them to return unto him; let not us assist Justice to our own destruction, seeing Mercy pleads (as it were) against the execution of it, let us take heed of new provocations, when God is about the letting out of his wrath, let not us pull it upon our own heads, seeing God keeps off, and forbears, let not us hasten it (I say) and pull it upon our own heads. If Sodom had but known Gods reasonings with *Abraham* in the behalf of it, one would have thought it might have broke the very hearts of *Sodom*. And let us consider of the reasonings of God in this, and lay them to our hearts for the breaking of our hearts, and think thus with our selves, Lord, why should it be so hard with thee to deliver me up, when it is so easie with me to sin against thee? there's no pleadings hath stop'd me in the course of my sin, the Word hath pleaded, Conscience hath often pleaded, but I have not been stop'd in the course of my sin; Oh! why should any pleadings stop thee in the course of thy wrath? The Lord cause such kind of workings to be in our hearts for the breaking of them, Considering, that indeed it is through the pleadings of Mercy that any of us are alive, that we are out of the nethermost Hell. And thus much for those words, *How shall I give thee up, Ephraim? how shall I deliver thee Israel?* It follows;

How shall I make thee as Admah, and set thee as Zeboim?

I opened the words the last day, what is meant by *Admah* and *Zeboim*, the two Cities that were neer to *Sodom* and *Gomorah*, that were destroyed in the same destruction.

The Notes of Observation follow.

Obser

First, That Gods people may be in danger of as sore and great evils as the vilest and worst of men, their sin may have such aggravations upon them, as may make them liable for the present in this world to as sore & great evils as the worst of mankind. For indeed

indeed, the aggravations of the ſins of the Saints are ſuch as makes their ſins, if God ſhould deal with them according to a Covenant of Works, and not in a Covenant of Grace, their condition would be ſadder than the moſt wicked and vile: In *Amos*, 9. 7. ſaith God there, *Are ye not as the children of the Ethiopians unto me?* You have had (indeed) deliverances, and ſo have they, And are you not unto me as the children of the *Ethiopians*? What are you better than the children of the *Ethiopians* unto me, if I ſhould look upon you as in your ſelves; Therefore in *Iſa* 1. 10. The Princes of *Judah* are called the Princes of *Sodom*; and the people, the people of *Gomorah*: And in *Lament*. 4. 6. *The puniſhment of the iniquity of the daughter of my people is greater than the puniſhment of the ſin of Sodom.* *Ezek*. 16. 48. *As I live, ſaith the Lord, Sodom thy ſiſter hath not done, ſhe, nor her daughters, as thou haſt done, thou, and thy daughters.* [*As I live*] God ſwears to it, that *Sodom* was not guilty of ſuch great ſins.

You will ſay, *Yea, but we are delivered from ſuch evils, by being under another Covenant.*

Yea, but that ſhould not at all hinder the work of your humiliation, but rather further it, conſidering what you are in your ſelves.

Secondly, *When ſinners are at the worſt, and the neereſt Judgment, yet bowels of mercy are working towards them, when they do deſerve to be as Admah and Zeboim, even then.* This Note riſes from hence: but we had it alſo from the dependance of the words.

Thirdly, *Thoſe that have relation to God have a great privilege that others have not*: Thus: As if God ſhould ſay, Let *Admah* and *Zeboim* periſh if they will, let Fire and Brimſtone come from Heaven, and Eternal Fire purſue them, what care I for *Admah* and *Zeboim*: But how ſhall I make thee as *Admah* and *Zeboim*? Oh! I know not how to find in my heart to make thee ſo. Thoſe that have relation to God have a great privilege that others have:

Note.

Object.

Anſw.

Obl. 2.

Obl. 3.

have not ; God disposes his Mercies as he pleases.

Uſe of
Admonition.

It may be ſome of you think that your ſins are not ſo great, or not greater than the ſins of others, and therefore you may eſcape as well as they. No, you may miſtake in that, God may ſave ſome that are guilty of greater ſins than you, and yet damn you, damn you for ſins leſs than the other. Gods mercy is his own ; If God wil deſtroy *Admah* and *Zeboim* eternally ; who can ſay againſt Gods dealings with them ? But, *how ſhall I make thee as Admah and Zeboim ?* God knows how to make a difference between man and man. Let no man preſume, and ſay, Be- cauſe others commit as great ſins as I, I may eſcape as well as they ; No, thou reckoneſt in this without thine Hoſt ; God may make a great difference between his dealings with them, and with thee, and do thee no wrong neither, for the mercies of God are his own.

Obſ. 4.

Fourthly, *Seeing God is loth to make his people like to others, like to the wicked and reprobates in puniſhments, let not them make themſelves like to them in ſin.* Doth God put a difference between Reprobates and his People in puniſhment ? Oh ! let the Saints then labor to put a difference between themſelves and ſuch as are of the world in matter of ſin, let that be no argument to them, Such and ſuch do thus, and why may not I do ſo too ? that's no argument with God ; I have deſtroyed ſuch and ſuch, and why may not I deſtroy thee ? that argument wil not prevail with God. Thou committeſt ſuch a ſin, and I have ſome in Hell that I ſent thither for the ſame ſin : but this argument prevails not with God : Oh ! let not ſuch an argument prevail with thee, that becauſe ſuch and ſuch ſin, therefore I will venture too.

Obſ. 5.

A Fifth Note is, *Though God be never ſo inclined to mercy, yet this doth not hide from his eyes the ſins of his own people, he ſtill ſees them, he ſees what they are in themſelves, and he ſees what would become of them if they were left to themſelves : Now I am in a way of mercy towards you,*
yet

yet I look upon you now as ſuch as have deſerved to be as *Admah* and *Zeboim*, do not think that becauſe my mercy works towards you, that therefore your ſins are not before my eyes, I know your iniquities, and yet am gracious and merciful.

And is it ſo? Neither then ſhould the hope, or encouragement of mercy from God hide our ſins from us: As the thoughts of Gods mercies to us do not hide our ſins from him, ſo our hope of mercy from God ſhould not hide our ſins from our own eyes, but at the ſame time when we think of the greateſt mercy, yet we ſhould look upon our ſelves as the moſt wretched, miſerable, forlorn Creatures in our ſelves. It follows.

Uſe.
Direction.

My heart is turned within me, my Repentings are kindled together.

The word here tranſlated [*Turned*] it ſignifies ſome great ſtirring, ſome change into another condition. And that expreſſion of God here, *My heart is turned*, it is not only to note, (according as I ſee ſeveral Interpreters go) that God doth change the ſentence of his wrath, yet without any change in Gods Nature, for the ſame God working upon divers objects, works in a diſerſe way without any change in himſelf, ſo that though there were thoſe things that might have produced wrath, and reaſoning for it, and (God ſpeaking after the manner of men as it were) inclinations to it, yet upon ſuch conſiderations it ſhould not be, and though this would be a change in man, yet God is infinitely above us, and we are not able to know his Nature, this is without any change in him.

נהפך

Expoſ. I

But I think the words beſides that, it ſpecially hath another ſcope, and that is to note the *ſtrong affections* (as it were) in God, for ſo in all this we muſt ſpeak of him after the manner of men, to note the ſtrong affections that

2. The 4a.
thors.

that there were in the heart of God; as now, We know that strong affections in us, whether they be affections of Love, or of Joy, or of Anger, They carry the heart along with them, and cause very strong motions in the heart. I'll give you one Scripture that hath this very phrase, that will shew you the meaning is not, *Turned within me*, that is, in a way of change so much, as to note strong motions that there are in the heart of God towards sinners: *Lam. 1. 20.* there the Church is lamenting for her sin, and expressing the mighty workings of heart that she did feel in her self by reason of her sin, and of her affliction, and you have there the same expression that you have here: *I am in distress, my bowels are troubled; mine heart is turned within me.* The meaning is not there, that I am changed in my heart, so as I am turned from my sin; But, *My heart is turned within me*, that is, I find a mighty moving in my heart through the mighty workings of it, and the strong affections of my heart, (as we say sometimes) You make my heart to leap in my belly, or pant, or ach within me. Any kind of strong affections makes strong stirrings in the heart. So 'tis here, *My heart is turned within me*, I find mighty strong motions and stirrings in my heart.

The Notes.

Obs. I.

First, *When there are strong movings of the heart of a penitent after God.* such an one may be very well encouraged to come to God, for there are strong motions in Gods heart after him. My heart is turned, there are mighty strong movings in my heart for mercy to you, do you find such movings in your hearts as you never were acquainted withal before? before your hearts lay dead, and dull, and nothing would stir your hearts; and now you find your hearts mightily stirring and working; Doth your hearts work strongly towards God? be encouraged in those stirrings, there are as strong stirrings in Gods heart towards sinners.

And

And then ſecondly, *Let arguments to obedience for God* Obl.2.
cauſe ſtirrings in our hearts; let them not lie dead and dull
 in us: As Arguments for mercy, Oh! how ſtirring are
 they in Gods heart! If any argument for mercy towards
 ſinners be propounded, the heart of God mightily ſtir,
 Oh! what arguments do you meet withal coming from
 the Word many times, that one would think might
 work upon the heart of a Devil to draw to obedience, and
 yet your hearts lie dead, and dull under all thoſe po-
 werful arguments, Oh! how unfutable are your hearts
 to God! Do you expect that Gods heart ſhould work
 ſtrongly towards you to do you good, and yet nothing
 ſtir in you?

And then Thirdly, *My heart turned within me*; we Obl.3.
 muſt not caſt out wholly the ſence that's given of it;
 Turned in reſpect of the revoking of the ſentence.

The Note is: *When we have reſolutions, ſtrong reſolutions*
to that that's evil, let us not think it too much to have our hearts
turned, to recall our thoughts, and our determinations, and our
ſtrong inclinations: Many times men have ſtrong reſoluti-
 ons to a thing, and they ſee arguments that might turn
 them, but only this, They have reſolved, and they are
 loth to change their thoughts and reſolutions: Oh!
 take heed of this, for God expreſſes himſelf after the
 manner of men, there have been many times ſtrong re-
 ſolutions to have deſtroyed thee eternally, but the Lord
 doth that which man would do when he changes his re-
 ſolutions, though there be no change in Gods Nature;
 and he would by expreſſing himſelf after this manner to
 us, hold forth this Note, That we ſhould take heed we
 ſtand not upon our reſolutions when there are arguments
 to the contrary, but be willing to have it known that
 now we are otherwiſe than before we were.

My repentings are kindled together.

Surely God repents not as man doth. But you know the answer of Divines; viz. That his administrations are such as if he did repent: But the word here translated *Repenting*, comes from a root that signifies as well *Comfort*, as *Repentance*, noting that *Repentance* and *Comfort* are very near a kin one to another: as the Hebrews express *Sin*, and *Punishment* with the same word; so they express *Repentance* and *Comfort* with the same word.

נחמוני
נחם
Consolat. peni-
tuit, &c.
נחם

My Repentings are kindled. My bowels yern within me: so that expression you have in *Gen. 43. 30.* *Josephs bowels did yern within him.* And *1 Kings, 9. 26.* The mother of the child when she saw it would be cut pieces, her bowels yerned; the word *yerned* there, is the same here with *kindled*, her bowels kindled within her, she found a heat in her bowels.

They are kindled [together.]

Expol.

Whatsoever might cause any *Repentings*, they all come together, they lie glowing at the heart. The Notes are these Three,

Obf. I

First, *Here's mighty encouragement for prayer*; when we present arguments to God for mercy, to think, that those arguments we present, and all other that possibly may be presented they lie glowing at Gods heart, they lie glowing warm at the heart of God; they are not only before God, but there they lie as a company of sticks that are gotten together and so glow and are ready to flame out; so all considerations that any way may serve to do good unto the Saints, they do lie glowing at the heart of God altogether. It may be sometimes we come in prayer, alas we are straightned in our own bowels, perhaps we cannot express our selves, it may be but in one or two particulars we are able to express, and that which comes out of our hearts comes very cold; but when we are

straightned

ſtraightned in our own bowels, and can expreſs but little for our ſelves, and if we ſee ſuch as belongs to Gods Covenant, we muſt know that all conſiderations that poſſibly men and Angels can expreſs, that may do thee good they are all with God, and are in a heart in Gods heart. I do not know ſuch a full expreſſion as this is of Repentings kindled; *kindled together.* The Text remarkable.

Then Secondly, *Let us gather as many arguments as we can to cauſe repentance, and lay them together, and never leave working them upon our hearts till we find them kindled.* Surely there's all the reaſon for it in the world; Doth the Lord gather all together that may be for our good, and lay them upon his heart, and there keep them to his heart till they kindle and work powerful workings upon his heart for good to us? then, when we would repent, (for there's reaſon that we ſhould repent as well as expect that God ſhould for us) we ſhould be gathering all arguments that poſſibly can be, and never leave till we find them kindled and warm at our hearts.

Oh! many of you, at ſome times you have one argument that ſticks at your hearts, and at another time there's another; at ſuch a time there was ſome one truth darted in, and it took your hearts, and you would ſay as thoſe that went to *Emmaus*, Did not we find our hearts burn within us? ſo you found Truths coming in at ſuch a Sermon, and at another, and another; yea, but now could you get but all thoſe arguments that ever God did dart into you to waies of repentance, could you but get them together, and work them upon your hearts, and never leave till they be kindled, and be crying to God as *Eliſha* did, till he got fire to come from Heaven to conſume the Sacrifice: Oh Lord, my heart hath a deal of waterie ſtuff in it that will not kindle, till the fire of the holy Ghoſt come to kindle theſe arguments and make them to burn; Oh! if it were with us, as *David* in *Pſal.* 39. 31. ſaith he; *While I was ſinging, my heart was hot with-
tongues.*

in me, and the fire burned: so we should go into our closets and be gathering all things together that we can to work upon our hearts, and continue musing till we find the fire burning within us. Nay, our hearts heat so, as to break forth with our tongues, and even to say from our souls, Well, the Lord is God, it is he that is worthy for ever to be feared, and honored, and serv'd, I have lived like a base, and sinful, wretched creature, without a God in the world, but it's the Lord that is God, that is worthy to be honored, from my Bodie, and Soul, and Estate, and Name, and Liberty, and Life, and whatsoever I am, or can do; now if it would break forth in such a resolution, how excellent would it be? Oh! let us be humbled I beseech you for the coldness of our hearts, that nothing can kindle there; What a damp is there upon our spirits, that when any argument is laid it goes out presently? We have Truths laid upon us when we come to the Word, but our dampie hearts quenches them all, they do not kindle; many are witty enough to gather arguments for sin, and lay them upon their hearts, and so to kindle wickedness in their hearts, as in *Psal. 41. 6.* you have a notable Scripture there of wicked men that came to David, *They gathered iniquity in their hearts*; all things that might fute with their wicked hearts, and for the furtherance of their ungodly waies they gathered them together for the encouraging, and strengthening of them in their evil waies: But it should be the care of the Saints to gather all things that might further repentance in them; That's the reason why wicked men are so hot in that that's evil, They gather arguments together; and hence it is that wicked men when they have been in wicked company they come from it so hot in their resolutions to sin, Why? because they have gathered a great deal together for the heating of their hearts in their sin; and so should the Saints when they are together in a holy communion and fellowship, they should be gathering

Note.

Psa. 41. 6.
Opened

Company
heals whether evil,

or good.

gathering

ring one from another, every one come and afford ſome-thing to lay (as it were) to kindle the fire, But how? laying their light ends together, and not their dead ends together.

And then the Third Note is this, *Our mercies to others ſhould not be cold, but burning: Let us be merciful, as our Heavenly Father is merciful: That is, Not only wiſhing good to others, but let there be kindled mercies in our bowels, that we may not be able to keep them in. I ſuppoſe many of you, eſpecially of eſtates, have had many thoughts, that you would do this and this for ſuch good uſes, and you ſee ſome reaſon why it ſhould be ſo; yea, but now, have theſe arguments burnt in your hearts, ſo as to cauſe you to break forth into reſolutions? Well, though I have had thoughts and inclinations to make uſe of my eſtate thus and thus, yet I have been kept off, but now they are kindled in my heart, and I am reſolved upon it. Thus it was with God; and let it be ſo with you. And thus much for the Eighth Verſe. The Ninth follows:*

Obſ. 3.

V E R. 9.

I will not execute the fierceneſſ of mine anger.

I will not execute the [burning] of mine anger (ſo the words are)

הן ונאמי

IT's true, your ſins, and arguments againſt you did lie at my heart, and did even burn it; but I will not execute that, I will execute the kindling of my mercy, but not the kindling of mine anger. Mark the ſeveral phraſes, *Bowels* was kindled in way of mercy, and *Wrath* was kindled, there was burning *Wrath*, and burning *Mercy*, but that which prevails, It is, the burning *Mercy*, that prevails, *I will not execute the burning of mine anger; why? For I have kindlings of mercy in my bowels.*

Expof.

But how was this true? Was not *Israel* carried into captivity, and continued there many years, and never yet returned

Queſt.

returned again (at some think) and when they were carried into captivity for three yeers together, there was a siege at the City, and yet God saith here, *He will not execute the fierceness of his anger?*

Ans.

For the Answer: That which before was said, will give sufficient answer to it, *How shall I make thee as Admah, and Zeboim?* that is, though God did suffer them to be carried away captive, and their enemies prevail'd against them, yet he did not make them as *Admah* and *Zeboim* though: There was not the fierceness of Gods anger, the *Burning* of the anger of God, out against them. And the Lord had even in their carrying into Captivity, yet he had respect to his Elect Ones, and hath to this very day an intention to do them good afterwards: And so we shall find in the next verse, that there is a promise of the returning from their Captivity, and therefore though they were for a long time to continue in Captivity, yet still God did not execute the fierceness of his anger.

καὶ τὸ οὐκ ἔσται
κατὰ τὴν ὀργὴν
ἐν. 70.

Sin indeed stirs up anger and fierce anger in God. The Septuagint translate the words thus, *I will not do according to the anger of my wrath*, that is, in extremity, I will not do thus with you, there were mighty stirrings in Gods heart, pleadings of Justice, and pleadings of Mercy, but Gods mercy overcome, gets the day, as it were: Mercie triumphs over Justice.

The Observations:

Obs. 3.

When we have stirrings between Mercy and Wrath, the stirrings of Mercy should rather prevail, the bent of our hearts should rather be in them. When we have workings this way and that way; which is the most benign side? the arguments had need be very much the stronger for wrath, than for Mercie. If the arguments have any equality, or neer any equalitie in them, certainly the arguments for mercie should prevail: they do so with Gods heart; Oh! be you like God in this.

And

And then Secondly, *When there are ſtirrings with God, and temptations to draw to ſin, the ſtirrings for God likewise ſhould prevail.* Have not you found it thus many times in your ſelves? you have had ſtirrings in your hearts to ſuch and ſuch duties; and at the ſame time there hath been temptations coming to ſuch and ſuch ſins; now I put it to your Conſciences, as in the Name of God, Cannot you tell divers times how the temptations to ſin hath got the day? you have been rather carried from God to your baſe ſinful luſts, and your Conſcience hath been overcome; Conſcience hath pul'd, and drawings of the Spirit have been very powerful, but yet temptations have been more powerful, and you have gone that way; Oh! be aſhamed of this, that it ſhould ever be ſaid, That at ſuch a time there were ſtirrings with Conſcience and Temptations, Temptations and Conſcience ſtirring together, yet that Temptation ſhould overcome Conſcience.

Obſ. 2.

Thirdly, *Gods mercies do not free his People from all fruits of diſpleaſure.* [But I will not execute the fierceneſs of mine anger.] And my brethren, this is not meant meerly of the times of the Law; for this anger of God upon them is to this very day? But yet it is not fierceneſs of anger, like that of *Admah* and *Zeboim*: There are (no queſtion) among them the elect Ones of God at this day, God will not have this called the fierceneſs of anger.

Obſ. 3.

So, 'tis diſpleaſure, 'tis captivity, long captivity, They are a reproach, and a by-word to the world, and yet not fierceneſs of anger: Our diſcontented hearts are ready to call every little affliction, fierceneſs of anger; Oh! how fierce is God, if we ſuffer any little! And indeed did we but know what anger our ſins deſerve, we would learn, not to call every affliction that is upon us, no, nor our greateſt afflictions, fierceneſs of anger.

Fourthly, *We ſhould acknowledge mercy, though we ſuffer hard things;* If yet we be not utterly, not everlaſtingly caſt off, acknowledge Mercy; it is Mercy my Repentings kindled.

Obſ. 4.

kindled: *I will not execute fierceness of anger: Why? Because they were not as Admah and Zaboim.*

Learn we all this: This day whatsoever afflictions are upon me; though it may be you are ready to say, Such afflictions are upon me, as upon none; we are ready to think our afflictions to be the greatest of all; yea, but bless God that thou hast not fire from heaven to consume thee and thy family, for this might have been thy portion, this *fierceness of Anger.*

I will not return to destroy Ephraim.

Expos.

God here compares himself to a Captain that comes with his Soldiers unto a Town: I suppose many of you in this place may easily come to understand the meaning of this word, by what they have seen and felt themselves: Soldiers come to a Town, and there they pillage it and away they go, and so the poor people think, Soldiers have been here, and I hope we shall do well enough now, and think all's over: It may be within a month or two after, the same Soldiers come again, and utterly ruin the place, and strip them of all. But now saith God, *I will not return to destroy Ephraim*, that is, Though I lay my hand upon them, and afflict them, and take away many comforts from them, yet when I have done that, there I'll leave, I will not come back again with a purpose utterly to ruin them; This I might do, I might return upon them with one evil upon another, but I will not do so. From whence note:

Obs. 5.

There is no cause that sinners should be secure when some evil is upon them, to think this is all, now they know the worst: No, God may justly return upon them again and again; If thou turnest not to God under thy affliction, God may justly return upon thee to ruin thee. Indeed if thy afflictions were such as hath caused thy heart to return to God, thou maiest then hope that God wil not return upon thee,
but

but if ſo be thou behav'ſt thy ſelf frowardly under thy afflictions (I ſay) thou maielt juſtly expect that God ſhould return upon thee.

But Secondly, *God is very gracious to his people when evil is upon them, he will not ad, and ad, till he utterly deſtroy them, but he will forbear that he might have ſome ſubject for his Mercie, he will not contend for ever.*

Obl.2.

For I am God (ſaith he) and not man.

Text.

Here's an argument that is very full, *I will not execute the fierceneſſ of mine anger, for I am God, and not a man.*

Before God took upon him the perſon of a man in theſe yernings of his bowels, that is, When he would expreſs his mercie, mark, there God would come in the moſt familier way to make us know the meaning of his mercy; but when he comes to ſpeak of *Anger*, there he would have us know that he is not like to a man in way of Anger; in the way of Mercie, ſaith he, if there be the moſt merciful man upon earth, know that I am like him; but when I come to anger, I am not like man in the way of anger: God is verie deſirous that we underſtand fully his heart in the waies of his mercy, but when he ſpeaks of the execution of his wrath, I will not do that, why? *For I am a God, and not a Man.* And mark the ſtrength of this expreſſion, the difference between God and Man in the point of the execution of wrath, you will find it very uſeful to you; Firſt for the opening of it, and then for the ſeveral Obſervations to be drawn from it.

Expoſ.

As firſt, Man is of a weak ſpirit, not able to rule his anger, Man, if he be but a little heat with anger, it's turn'd into rage, and there's no rule at all; but I am not man ſaith God, I am God, I am no man, 'tis not with me thus, I am not of a weak ſpirit, I am able to rule my anger, in *Nabum*, 1. 6. the Lords anger there is ſaid to be furious, but I find the word in the Original, *The Lord*

The differences betwixt God and man in point of Anger.

I.

כי מלך
יש מלך

of anger, so *Montanus* turns it, a God that's able to rule his anger, and expresses it in the midst of the expression of his greatest wrath, I am God, and not Man, [*Man*,] the word is not [*Adam*] but [*Ish*] a strong man, or a Noble man, but I am God [*El*] I am a strong God, and I am able to rule anger so as man cannot.

2

Secondly, Man is of a revengeful and of a cruel disposition, man cares not what he doth so that he may have his lusts; but I am a God and not a man, of a loving, sweet, and tender disposition.

3

Thirdly, Man, many times because he hath no satisfaction within his own heart, therefore he is in a rage with every body : Man flies upon others, nor so much for any thing that they do, but because of the disquiet of his own heart; but I am a God and not man, I am infinitely Alfsufficient of my self, & there is no disquiet in me, all is at rest and quiet within me, and this makes me to be of such a quiet disposition towards my Creature.

Note.

4.

Fourthly, If there be any mercie in a man, it's but verie little, a little matter will stop the current of the mercy that is in man; but I am a God and not man, there is infinite mercie in me, an infinite current, and the current of the mercie that is in me cannot easily be stoppt, for I am a God.

5.

Fifthly, Man is of a fickle and an unconstant disposition, but I am *Jehovah* and change not, and therefore the sons of *Jacob* are not consumed.

6.

Sixthly, If man passes by an offence, it is from some motives or some perswasions from without, if there be none of those motives and perswasions from without, he is severe, and he is ridged, but I am a God and not Man, I have enough in mine own heart to perswade me, though there be no arguments from without, yet there's enough within me, in my own bowels to perswade me, for I am a God.

7.

Seventhly, Man he thinks it a dishonor to him to begin

gin reconciliation with thoſe that have offended him, what ſhall I go and diſgrace my ſelf to begin with my inferior? let him begin with me if he will; this is mans diſpoſition; but I am a God and not man, I account it my glory to begin the work of reconciliation, there is not ſuch a diſpoſition in me as in man.

Eightly, Man, he cannot foreſee the conſequences that may follow upon his forbearing, or pardoning of offences, and therefore he is loth to forbear or pardon: But I am a God and not man, I have infinite wiſdom and can foreſee all conſequences that will come. 8.

Ninthly, Man, he cannot work good out of what ill carriages there are againſt him, and that makes him not to forbear; but I am a God and not man, I know how to work out mine own ends, and for the glory of my Name out of all the ſins of my people. 9

Tenthly, Man though he promiſes much mercie, yet oftentimes, if thoſe that he promiſes mercy to do offend him, he will recal his promiſe again, and he thinks he may do it, and he makes all his promiſes but conditional; yea, but I am a God and not man, I do not ſtand ſo upon it, though I know beforehand there will be many weakneſſes, and infirmities in my creature, yet I have ſome promiſes that are abſolute promiſes to thoſe that are my Elect Ones, and I will not recal my Promiſes though they be unfaithful and ſinful. Man doth not only recal Promiſes when there is occaſion given, but many times through unfaithfulneſs. And therefore I remember *Brentius* an approved Divine, hath this Note upon this place, The word (ſaith he) is *Iſb*, not *Adam*, and ſo he translates it, *I am a God, and not a Noble man*; you ſhall not have ſuch dealings with me as from your great men, many great men make great and fair promiſes, and you depend upon them, but they will deceive you, according to that in *Pſal. 62. 9. Surely men of low degree are vanity, and men of high degree are a lye*; and your Courtiers 10. Noble men.

and great men, how do they deceive the expectation of those that are with them, especially in their need, they leave them in the lurch many times; but I am a God and not man, you shall not have such unfaithful dealings with me.

II

Further, If man forbears and passes by offences now, he cannot have the offenders again at advantage when he pleases, and therefore he thinks he had best take the advantages now; Oh but I am a God and not man, my Creatures I have them alwaies at advantage; it's true, I can spare them now, for I can have them under my feet again, and again, and again, and therefore I have no such reason to take advantage of my poor Creatures as one man hath of another.

12.

Lastly, I am God and not man; that is, Man he is bound to positive rules of justice that are set to him, but I am a God and not man, I will have mercy on whom I will have mercie, and whom I will I harden.

The Observations.

Obs. I.

First, *Goodness and mercy in God is that wherein he Glories*: it's true, the Lord is high above man in all excellencies, but mark here how he glories that he is a God and not man in the point of execution of wrath: Many glory in their anger, and make that to be their excellencie, and their bravery, Oh they are brave men and of brave spirits when they can vent their wrath, when they can rail and speak evil, and make others to come and submit to them, and strike or punish them, why now they are brave men, Ple make you do thus and thus: as in a Familie you shall have sometimes a poor man or woman manifest abundance of pride of spirit as if they were Princes and Monarchs, they will do thus and thus, and you think your selves to be of brave spirits; but mark, God glories in this, that he doth not execute the fierceness of his anger.

Masters of
Families.

I am infinitely above man: Wherein O Lord art thou
above

above them? I am above them in this, That I can rule mine anger, and am merciful to thoſe that are beneath me: here's Gods glory.

My Brethren, this Scripture (were there no other) ſhews that paſſion and anger debaſes man, we have a notable Scripture for this, that God glories in his long ſuffering and patience towards his Creature, in *Numb. 14. 17.*

And now, I beſeech thee, let the power of my Lord be great, according to thou haſt ſpoken. What had God ſpoken, or *Numb. 14. 17.* explained

where had he ſpoken any thing? Mark, this Scripture hath reference to the latter end of *Exod. 32.* there God promiſed that *Moses* ſhould ſee his glory, and in *Chap. 34.* God made his glory paſs by him, and what was it?

The Lord, the Lord God, merciful and gracious, long ſuffering, and abundance in mercy and truth &c. Now *Moses* hath reference to this, *Moses* laies hold upon this,

as if he ſhould ſay, Oh Lord, was not there a time that I was pleading with thee? and didſt not thou promiſe to ſhew me thy glory? and was it not, the Lord long ſuffering and of great mercy, forgiving iniquity and tranſgreſſion &c?

why now Lord manifeſt thy glory, now Lord ſhew thy ſelf to be a glorious God, in doing what? mark in the 19. verſe, *Pardon I beſeech thee the iniquity of this people:*

That's the glory that God ſhould ſhew forth, and manifeſt his power in it; one would rather think that the power of God ſhould rather be manifeſt in the deſtruction of ſinners; no, the power of God is manifeſt in Mercie as well as in miſerie and deſtruction: And we find that thoſe that come up neereſt to God, they are the

moſt loving and gracious merciful hearts, yea if they do but come neer to God ſo as poſſibly natural men may, to have but any magnanimitie, that's a little neerer to God than a baſe ſordid ſpirit, the magnanimouſneſs of

of any mans ſpirit appears in his love and forbearance and meekneſs, and gentleneſs, for ſo we know the Hea- thens could ſay, The greater any one is the more placable

is

Uſe.

Numb. 14.

17. explained

Verſ. 19.

Neerneſs to
God moſt
merciful.

yea, if but in a
moral neernes

is his anger, a generous mind not easily mov'd, and so he compares the Lyon, and Bears, and Wolves, together, the Lyon is a magnanimous Creature, therefore saith the Heathen, it's enough for to fall down before a magnanimous Lyon, but for Wolves and Bears they insult over those that falls down before them; So those that have the most magnanimous spirits have the most patient spirits, and forgiving spirits, and pardoning spirits: This is as cross a Note unto a carnal heart almost as any thing, I mean to one that gives way to the lusts of his passion, for he thinks himself only magnanimous when he can vent his anger; and were it not for the thought that he thinks he should be a fool, he would forbear his anger; it is not thy honor, but it makes thee base in the eyes of thy servants, children, and wife, when thou comest into thy house like a mad fool, it makes them look upon thee, and despise thee, when they see thee thus drunken in thy passion.

Masters of
Families.

Obs. 2.

Secondly, *Such are the provocations of God caused by sin, that if God were like to you, sinners could not be forborn; as if God should say, The truth is, your sins were such as were not I a God, it were impossible that I could bear; for so it is (though we think not of it) the evil of sin is so great that if all the patience that were in all the men that ever was since the world began were put into one man, if he knew the great evil that there is in sin, he would destroy the world, he would not bear, if his heart were but holy, as here God saith himself.*

Obs. 3.

Thirdly, *It's a good way to exercise faith in Gods mercy, to look upon God as a God beyond us; beyond any creature; for so this is therefore expressed, to the end that the people of God might exercise faith in beholding God as a God; that's the way to help thee in thy faith; wouldest thou exercise faith upon God? look upon him as a God, and do not conceive him to be as a man; it's true, to look upon him sometimes as a compassionat man is a little help,*
but

but that will not do it; I ſuppoſe it would help a little, ſome that are here, ſuppoſe this, Thou haſteſt to deal with the moſt merciful man that ever liv'd upon the face of the earth, wouldeſt not thou hope then that thou mighteſt be ſav'd if he had the diſpoſe of thy eternal eſtate: ſuppoſe there were a Judg that had the moſt relenting heart that ever was in the world, and all relentings that ever were in all men's hearts were in him, if this Judg had the diſpoſe of thy eternal eſtate, would it not help thee, to know thou haſt to deal with one that is infinitely above that Judg: That Judg were a cruel Tyrant and Tyger in compariſon of this God, God is God, and not man, he is infinitely above man in the waies of his mercy: We many times with looking upon God as our ſelves it makes us bold in ſin firſt, and afterwards it makes us deſpair in ſin, as thus in *Pſal. 50. 21. Thou thoughteſt I was like to thy ſelf*, ſaith God there, that is, becauſe I was patient and long ſuffering towards thee, thou thoughteſt I was like unto a man; and a man though he be a little offended, you think you may pleaſe him again, and ſo you thought I was like to your ſelves, therefore you go on in your ſins; So the Devil firſt makes us look upon God like our ſelves, and ſo we think that God hath no greater hatred to ſin than we have; but then turn the other ſide, when we have once committed the ſin, when the Devil would tempt to deſpair then he makes us look to God, like to our ſelves, that's thus, I find that I could not forgive ſuch an one if he had wronged me in ſuch a manner, and therefore they look upon God like a man, nay, like a corrupt man; Oh! what a diſhonor is this to God, that becauſe thou thy ſelf haſt a froward perverſe cruel heart that thou canſt not forgive, therefore thou lookeſt upon God as if it were as hard for him to forgive as for thee. My Brethren, the looking upon God as a God, it would help againſt many diſcouraging thoughts in poor ſinners: as firſt thus, My ſins are very great;

An apt ſimile.

The Devil's
ſtratagem.Diſcouraging
thoughts in
afflicted con-
ſciences cura-
ble by the
former do-
ctrine.

Men

Men will forgive little offences, but God is a God, and not man, and therefore great mercies are little in comparison to him.

2. A second discouraging thought is, I have sinned against many offers of mercy; but God is God, and not a man, and Gods mercy is such as brings in men that have refused the offers of Mercy.

3. And then Thirdly, *None is so sinful as I*, but God is a God, and not a man, and therefore he is above thee in the waies of his mercie, God hath more mercy yet than ever he did manifest to any one creature in the world, and though I be the vilest of all sinners, yet let me look upon God as a God, and not a man.

4. Fourthly, *I am unworthy* (saith the sinner) of any mercy from God. Indeed, if you had to deal with a man it might hinder, but God is a God, and not a man, therefore 'tis not unworthiness that hinders mercy in God, it is that mercy pleases him.

5. Yea, *But I am like to be of no use to God*. It's true, if you were to deal with a man, he might not be pleased, but God stands in no need of you, or any of his creatures, for he is a God, and not man; thou doest not honor God, as a God, if thou doest not cast thy soul upon his mercy, as the mercy of a God.

If I put this unto thee, I hope the glory of it will be so great as will keep it from being abuted, What, doest thou think thy condition is grievous, but doest thou think that such mercy would not serve the turn as this is that now I am naming, that thou shouldest have such mercie as an infinite God should therefore manifest, to that end that he might shew to Men and Angels to all eternitie what the power of his infinite Mercy can do?

A ground of strong consolation, from *Ephes. 2. 4, 5, 6, 7.* Caution against the abuse of this doctrine.

would not this mercie serve thy turn, such a mercie as this is? Plename it again, abuse it at your peril: Suppose thy condition so low, yet would not this serve thy turn, such mercy as an infinit God should shew, to that

that end that he might appear to men and Angels to all eternity, what he is able to do in the infiniteness of his mercy, Would not this serve thee, and help thee, and heal thee? Now this is tendered to thee in the Gospel; even this mercy is tendered to thee in Christ to be an object of thy faith; and the very presenting of this is a work of the Ministry of the Gospel that it might draw acts of faith, The chief for it hath a power to draw forth faith, yea, to beget work of the faith, the very presenting such a thing as this is hath a Ministry. quickness in it: It's true, if you look upon God only as a merciful man, this is no such glory as the shining of it upon the soul will ad life; As now, the shining of the Moon, or a hundred Torches will never beget life in a Garden; but the shining of the Sun will do it: so the apprehending of the mercy of God any other way but as a God, as a God in Christ, will never beget life in the soul, but What is the look upon him in the infiniteness of his mercy, whose immediate root of Faith. thoughts of mercy are beyond ours as high as the Heavens are above the Earth, this is the way to beget faith. And therefore those that cannot believe, they take very ill courses for themselves, only to have their thoughts upon such things as may discourage them, and they think that this is as pleasing to God; but certainly the way to beget or raise faith in thy heart is, to look upon God as a God in the waies of his mercy.

Yea, but you will say, The truth is, this that you speak of, that God is a God, and not a man, is rather a discouragement to my heart, 'tis a God that I have sinned against, and not a man; as one way it may encourage me, so another way it may discourage me; *Against thee, against thee only have I sinned* (saith David) *Psal. 51.* And indeed, this is the most piercing thought in a true penitent heart, My sin is against God, I have lived so long a time without a God in the course of my life, and I have struck at God himself in my sinful waies. Oh wretch that I have been! I have been guilty of the darkening of

Object.

the glory of the great God in the world : Now I'll answer thee this in a word ;

Ans.

And is this that which doth aggravate thy sin in thy heart? does this work upon thy heart most, that thou canst appeal to God, that of all the considerations of sin that ever thou hadest in thy life, there is nothing grieves thee so much, as that it is against God? Because God is so glorious, so infinitely worthy of honor from all his creatures; be of good comfort, and take encouragement from this point, and mark what I am saying, and with that I shall close all.

If the consideration of the glory of God above a man doth thus aggravate thy sin to thy humiliation, then it will aggravate the mercy of God to thy consolation as well; If thou workest this thought upon thy heart, Oh my sin is against a God and not a man, and therefore my heart is humbled, then the Lord would have thee to make use of the consideration of his glory as a God for thy comfort; God is a God, and not a man, in the way of mercy.

The Holy one in the midst of thee.

God glories much in his Holiness, and that in the midst of his people.

Gods Holiness is,

Expos.

[He is] here said to be the Holy One. 1. To shew that the anger He would let out should be such, as should have no mixture of evil. But what considerations might be to order and guide it should not be wanting. Mens angers are very unclean, there is much smoke and filthy stuff together in their fire. But here in *Exod. 15. 11.* [God is said to be] *Glorious in Holiness.* Gods vials [of wrath] are golden, *Revel. 15. 7.*

Use.

Let us labor to be holy in our anger. This is a rare thing, if there be any corruption in mans heart it usually appears in his anger.

2. Because

2. Becauſe of his gracious carriage toward them in regard of his Covenant, to make that good to them, he would remember his faithfulneſs to *Abraham*. בכבוד
בכבוד
בכבוד

Obſ. 1. God delights to ſhew the glory of his Holineſs in mercy, and in pardoning of ſin rather than in revenging for ſin.

Obſ. 2. Gods faithfulneſs is a ſpecial part of the glory of his Holineſs.

Uſe, 1. Hence ſee how Holineſs will help our faith.

Uſe, 2. Let us manifeſt our holineſs in our faithfulneſs. I am holy to make them holy; to ſanctifie them to my ſelf.

In the miſt of thee.

Caſting the beams of his Glory on every ſide of him.

But how in the miſt, when they ſo vile, and caſt off from being his people, a ſink of Idolatry and wickedneſs?

In reſpect of ſome of his Elect Saints.

Obſ. God continues among a people for his Saints, his Elects ſake. The Saints ſhould conſider of God, a holy God in the miſt of them, and accordingly behave themſelves, *Levit.* 26. 12. I will walk among you, and I will be your God; But *2 Cor.* 16. 16. I will dwell among them, and walk in them.

Obſ. Men of Place and Government, ſhould be in the miſt of thoſe that are under them, carrying themſelves holily, though they ſhould be froward, pettiſh, ſinful, yet they ſhould carry themſelves according to rule in all holineſs, gravity, wiſdom, moderation, &c.

Rivit, Tarnovius, with ſome others, thinks that here is (*Enallage Numeri*) a change of the number (*Sanctus*, for *Sancti*) Holy, for Holy Ones, or Saints, and ſo hath reference to the deſtruction of *Sodom*, becauſe there were no righteous, here are.

Obſ. The Saints are of great uſe in the places where they live. They are the cauſe of mitigation of Judgments.

*ἐν τοῖς ἁγίοις.
ἐν αὐτοῖς.*

Queſt.

Anſw.
Obſ. 1

Obſ. 1;

Expoſ. 2.

Obſ. 2.

I will not enter into the City.

*Luth. Expof.
Cultum meum
non ponum in
unâ tantum ci-
vitate, fed per
totum mundum
from the ri-
sing, of the
Sun, &c.*

Luther thus, God would [signifie himself] to be merciful to scattered Israel among the Gentiles, *Ut tamen non redeant ad Politiam Mosaicam*, but so that they should not return to the *Mosaic Law*.

But rather it is to be taken in reference to the manner of Gods proceedings in the destruction of *Sodom*; after he had done conferring with *Abraham*, he entred into the City, and destroyed it by fire and brimstone.

Obs. 2.

Obs. God many times stands at the gates of a City, ready to enter in and destroy it, but humiliation in prayer, and reformation keeps him out.

Use.

God hath not entred in here thus yet; Oh! let not our sin cause a merciful God to go out, and a provoked God to enter in.

V E R. 10.

They shall walk after the Lord, He shall roar like a Lion.

Expof. I

They shall not walk after their own inventions any more, nor after the lusts of their own hearts, nor after the examples, or the counsels of men, but after the Lord, they shall see God before them, their hearts shall be drawn after him, as they shall see God in his various administrations, so they shall turn this way, or that way which way soever God leads them; though in paths they have not known before, yet now they shall walk after him, though in paths that few others walk in yet.

Through fire and water, though in difficult paths never so dangerous to outward appearance; though God should lead them from their dearest comforts, sweetest contents, though it did not appear to them, whither the way tended, what God meant to do with them; yet seeing God before them, they shall be willing to walk after him;

him; they ſhall account that way God is in, the beſt way, the ſafeſt way, the moſt comfortable way, *Revel. 14.*
 4. *Theſe ſhall follow the Lamb whitherſoever he goeth, theſe were redeemed from among men, being the firſt fruits to God, and to the Lamb.* They ſhall walk in a conſtant ſteady courſe of obedience after the Lord.

It is the Lord, the bleſſed glorious God, whom their ſouls love; whom they deſire to honor; to whom they have given up ſouls, bodies, lives, liberties, names, eſtates, whatſoever they are, have, or are able to do. When Peter heard it was the Lord he threw himſelf into the Sea, that he might walk after him there.

Reaf.

Thus the ſoul converted to God, loves to walk after him.

But this is ſpoken of the Church, as walking after the Lord in times of Reformation, eſpecially that famous time of the reſtitution of all things, when God ſhall call home his people, the ten Tribes, who yet are ſcattered up and down wandring and groping in darkneſs; They ſhall walk after the Lord, the Lord ſhall be a Captain to them, leading them along as his redeemed ones, working by them glorious things in the earth, and bringing them through all oppoſition to places of reſt, and fulneſs of all good; God ſhall appear in ſuch viſible adminiſtrations of his, ſo as they ſhall ſay, Lo, this is our God, this is the Captain of the hoſt of the Lord, yea, it is even the Lord himſelf, we will joyn together and follow him, whoſe wiſdom, faithfulneſs, and courage is infinite; we will follow no other but him, and in ſubordination to him. The ſight of ſuch a Captain going before them, ſhall put life, courage, and magnanimity into them, whatſoever they were before. Hence note,

Expof. 2.

Obf. It is the infinite goodneſs of the Lord, to be the Captain of his people. *Obf. 1.*

Obf. It is the honor, ſafety, happineſs of the Saints to have God before them, to be walking after him. *Obf. 2.*

He shall roar like a Lyon.

Expos.

If God appears thus it will make them fly from him : No, they shal, notwithstanding this, walk after him.

Obs.

Obs. That the majesty, and terribleness of God, in his wonderful and dreadful works, causes the wicked, guilty conscience to fly from him ; But the Saints shall follow after him, and cling unto him : Isa. 33. 14. *The sinners in Syon are afraid, fearfulness hath surpris'd the hypocrites. Who amongst us shall dwell with devouring fire ? who amongst us shall dwell with everlasting burnings ? He that worketh righteously, and speaketh uprightly.* Act. 5. 13, 14. *Of the rest durst no man joyn himself to them. And Eleivers were the more added to the Lord, multitudes both of men and women.* Pla. 46. (Luthers Psalm) 2. *We will not fear, though the Earth be moved, though the Mountains be carried into the midst of the Sea, though the waves thereof roar, though the Mountains shake.* Vers. 6. *The Heathen raged, the Kingdoms were moved ; he uttered his voice, the Earth melted. The Lord of Hosts is with us, the God of Jacob is our Refuge.* Nahum, 1. 2. *The Lord revengeth, the Lord revengeth, and is furious ; the Lord will take vengeance of his adversaries.* Vers. 3. *The Lord hath his way in the whirlwind, and in the storm.* Vers. 5. *The Mountains quake at him, the Hills melt, and the Earth is burnt at his presence. Who can stand before his indignation ? who can abide the fierceness of his anger ? his fury is poured out like fire, and the Rocks are thrown down by him.* Vers. 7. *The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him.* Joel, 3. 15, 16. *The Sun and the Moon shall be darkened, and the Stars shall withdraw their shining ; the Lord shall roar out of Syon, and utter his voice from Jerusalem ; The Heavens and the Earth shall shake ; but the Lord will be the hope of his people, and the strength of the children of Israel.* Hab. 3. 17, 18. *Although the Figtree shall not blossom, &c. yet will I rejoyce in the Lord, I will joy in the God of my salvation.*

Ute.

Oh ! the blessing of a clean Conscience, it looks on the Terror of the Law, and of God, with comfort. Where there

there is neighing of Horſes, beating of Drums, ratling of Pikes, roaring of Cannons, yet if a friend be the General, we fear not. Al the terror there is in God, is comfort to the Saints; the wicked have the dark ſide of the Cloud, the Saints the bright. *Deut. 33. 2. From his right hand went a fiery Law. Verſ. 4. Moſes commanded us a Law, even the inheritance of the Congregation of Jacob. Nehem. 9. 32. The great, mighty, and terrible God, will keep Covenant and Mercy. Pſal. 47. 1, 2. Shout unto God with the voice of Triumph, for the moſt high is Terrible.* Simile.

Be godly, and keep Conſcience clean in theſe latter times; train up your Children in waies of godlineſs.

Shall roar like a Lyon.

The roaring of the Lyon invites the reſt of the beaſts, there is ſomething for them. *Plutarch.*

Queſt. But when was this?

Anſw. Many think when the Babylonian Monarchy was broken by Cyrus; then Belſhazzars knees beat together, and then the Captivity returned, and that divers of the ten Tribes joyned in the return. But this is ſpoken of the Body of them; and if any ſuch remarkable return [had been] *Ezra* would not have left out their Genealogies. *Queſt. Anſw. 1.*

Others refer it to the times of the Goſpel, *Heb. 12. 26. 2* Yet once more I ſhake not the Earth only, but alſo Heaven. The voice of the Goſpel, Repent; and he that beleeves ſhall be ſaved; but he that beleeves not, ſhall be damned, was a Terrible voice. When ſecure minds (ſaith Luther) hear, that ſalvation belongs to none but thoſe that are baptized, and that beleeve in the Name of Chriſt; they indeed tremble, and are ſolicitous concerning their ſalvation. *Rejeſted.*

*Quid facimus
viri fratres e-
um ſevere men-
tes audiunt,
non contingere
ſalutem niſi*

Baptizati & credentibus in Nomen Chriſti, verè expanſeunt; et de ſalutem ſunt ſoliciti.
Luther.

Junius when he read the first Chapter of the Gospel of *John* [was terrified.]

3

But I take this rather to be meant of some notable work of Reformation and calling in these ten Tribes to joyn with the Church. The Lord will roar to terrifie the hearts of their Adversaries, that they shall not be able to hinder their return. Hence note,

Obs.

That when Gods time is come for a thorough Reformation and bringing in his people, he will roar terribly in the world, he will appear in such Majesty, Glory, and Justice, that he will make the earth tremble, Psal. 102. 16. When the Lord shall build up Sion, he will appear in his Glory. It hath been his way in his appearing for his Church, Psal. 76.

1. *Thou, even thou art to be feared; and who may stand in thy sight when once thou art angry? Thou didest cause Judgment to be heard from Heaven, the Earth feared and was still when God arose to Judgment to save the meek of the Earth. (Verse 12.) He shall cut off the spirit of Princes, he is terrible to the Kings of the Earth. Isa. 34. 4. All the host of Heaven shall be dissolved, and the Heavens shall be rolled together as a scrole; and all the host shall fall down as a leaf; for my Sword shall be bathed in Heaven. (Ver. 6.) The Sword of the Lord is filled with blood, it is made fat with fatness. (Ver. 7.) The Land shall be soaked with blood. (Ver. 8.) For it is the day of the Lords vengeance, and the year of the recompences for the controverſie of Sion. Ezek. 17. 10. Shall it not wither when the East wind toucheth it?*

Great troubles
at the aaiſing
of Christs
Kingdom.

At the raising of Christs Kingdom, *Psal. 45. 4. Thy right hand shall teach thee terrible things. Revel. 6. 15. The Kings of the earth, and the great Men, the rich men, the chief Captains, the Mighty men hid themselves in the dens, the rocks of the Mountains, and said to the Mountains and Rocks, Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb. Dan. 12. 1. There shall be a time of trouble, such as was never since there was a Nation, and all that time thy people shall be delivered. Lactantius Lib. 7.*

Cap.

Cap. 15. as then *Egypt* ſmitten, ſo now all places; as then ſigns and prodiges, ſo now; admirable wonders in all the Elements of the World, [Earth, Sea, Air.]

1. Becauſe the ungodly have been cruel againſt the Saints, *Pſal.* 74. 4. *Thine Enemies roar in the miſt of the Congregation.*

2. The wicked will be ſecure; yea, his own people, [and will ſtand in need of roaring to awaken them.]

3. The Adverſary will be ſtout and proud, *Confundetur omne jus, & Leges peritunt.* All right will be overturned, and Laws perith.

4. The difficulties will be great, ſo as when Chriſt comes ſhall he find faith on the earth [namely that ever his work ſhall be brought about] *Luke*, 18. 8. There will be mighty changes of things. Hence obſerve,

Deſpair not though wicked men ſtrengthen themſelves never ſo much, God can ſoon make mighty alterations. *Nehem.* 4. 14. *Be not afraid; remember the Lord which is very great and terrible.* *Deut.* 7. 21. *Thou ſhalt not be afraid at them, for the Lord thy God is amongſt you, a mighty God and a terrible.*

Again, Hence learn to prepare for thoſe times.

When he ſhall roar, the children ſhall tremble from the weſt.

Amos, 3. 8. *The Lyon hath roared, who will not tremble? There ſhall be mighty ſtirrings of heart: Mens hearts ſhall ſhake within them, ſo as there ſhall be way made for people whoſe hearts are awakened to come into the Church. There is a trembling of the Enemies, they ſhall be ſtruck with ſuch aſtoniſhment, that they ſhall not hinder; Their violence and rage ſhall be abated. They ſhall ſay as once the Egyptians, Let us take heed what we do, the Lord fights for them.*

And the hearts of thoſe that God intends to call ſhall be awakened, the ſlightneſs, and vanity of their ſpirits ſhall be taken off; The fear upon their hearts, ſhall make them

Lactant. Pro-
digia miranda
per omnia ſe-
cula miranda.
Real. 1.

Luke, 18. 8.
enlightned,

Obſ. 1.

Obſ. 2.
Text.

Saints need
awaking be-
fore times of
Reformation.

them fear; they shall be roused from their sluggishness; they shall make hast to come in to joyn with the people of God. Fear causes hast, so the word * here signifies, [and is rendered by some] Men delay and trifle, till God strikes their hearts with fear. *Spiritus sanctus nescit tarda molimina.* The holy Ghost likes not lazy laboring. *Isa.* 49. 17. *Thy children shall make hast.*

The children shall tremble from the west.

Those afar off [which were] most unlikely, *Isa* 42. 4. *Legem expectabunt Insule.* The Isles shall wait for my Law. The *Mediterranean*, the Mid-land Sea is in the west. *Isa.* 49. 1. 12. Hence note that,

There are like to be great stirrings in the Western parts.

V E R. II.

They shall tremble as a bird out of Egypt, and as a Dove out of the Land of Assyria.

Being stricken with fear they shall hasten, so the word *Advolabunt*, they shall fly.

This some think to be fulfilled when divers of the ten Tribes joyned with *Judah* in the return of their captivity; for the Monarcy of the *Assyrians* was subdued by the *Persians*, whose King was *Cyrus*. Therefore it is thought that the same liberty was given in *Assyria* for the ten Tribes, as in *Babylon* for *Judah*. And not long after *Cambyfes* the son of *Cyrus*, overcame the *Egyptians*, as *Herodotus*, *Lib.* 8. *Justine*, *Lib.* 1. saies. And it's like he would be favorable to the ten Tribes, as his father had been to *Judah*.

Expos. 2. But *Ezra*, as was noted above, in likelihood would not then have omitted their Genealogies: Howsoever in the great Restoration of things, this will be fulfilled. The *Jews* were strongly set to go to *Egypt*; now they shall as strongly desire to get out, to joyn with the Churches.

* וחררו

Turpide accurrens, Tremel. Properabunt, Vatablus in notis.

Text.

בנים מים

Filij Mari.

Expos.

Obs.

Expos.

וחררו

Advolabunt.

Vulgar.

Expos. 1.

ches. Fly as a bird, not come as a ſnail; get over all difficulties, [having] their ſpirits elevated, raiſing them from earthly droſſie things, they have no conſideration of them. Now all their deſire is to joyn with the Saints, that they together with them may follow after the Lord.

And as a Dove out of the Land of Aſſyria.

Text

1. Doves are ſacred there. *Euseb. Preparat. Evang. Lib. 8. 5.*

2. They are terrified with the leaſt noiſe. *Terretur minimo penæ ſtridore Columba.*

3. Doves fly ſwiftly, *Ob! that I had the wings of a Dove* (ſaith the Pſalmiſt, *Pſal. 55. 6.*)

4. They fly by flocks, *Iſa. 60. 8. Who are thoſe that fly as a cloud, and as the Doves to their windows?*

5. It may be from thoſe Countries, Doves come at certain times of the year, as ſeveral ſorts of Fowls do to us in their ſeaſons.

And I will place them in their houſes (ſaith the Lord.) *i. e.* Text
I will provide lockers for them [he followeth the former Expol.
metaphor of Doves.]

Gods people have been toſſed up and down, they have had no abiding in their houſes.

But God hath his time to place them in their houſes in reſt, quietneſs, and ſafety; to deliver them from violence and wrong. *2 Sam. 7. 10. Moreover, I will appoint a place for my people, Iſrael, and I will plant them that they may dwell in a place of their own, and move no more.* Obl. 1.

It's a good work to be inſtrumental in this, that thoſe who live godlily and are peaceable, may abide quietly in their houſes and not be toſſed up and down, becauſe they cannot beleave or practice what others do. This toſſing ſuch up & down, though it may be from a zeal for Chriſt, yet Chriſt will never own it. Obl. 2.

Dd 2

Thoſe

Obf. 3. Those who walk after the Lord, shall be placed in their houses. They were willing to leave their houses that they might follow him; and now God places them in them.

Ufe. Trust God with your houses, Resolve to follow the Lord whithersoever he goes; he hath time to place his people in their houses, when others, who dared not trust God, shal wander in darkness.

Text. ----- Saith the Lord.

Obf. This must be the work of the Lord, it's only He can do it. That mercy that comes beyond all means, it's the sweetest mercy. No matter what the means be, whether any or no, so be it you have a Word of God for the thing.

VER. 12.

Ephraim compasseth me about with lyes, and the house of Israel with deceit.

Cohærance. **T**He Lord having manifested the bowels of his tender compassion towards Ephraim, (the ten Tribes) he comes further to shew what was that, that stopt the way and course of his grace, of the grace that otherwise might have been let out unto them.

Ephraim compasseth me about with lyes.

סבב
Expos.
general.

Besets me with lyes, that's the word, *he besets me round*; I am in respect of the sin of Ephraim, (that is, of the Governors, and of the [house of Israel] that is the People) I am (as it were) a man beset round. As a man that would have a passage such a way, he goes one way and there he is stopt, and another way and there he is stopt: so God compares himself to such a man, as if he would be going on in the waies of mercy, & there he is stopt in one course of sin or another, and going on in another way, there he is stopt again.

Ephraim

Ephraim hath beſet me with lyes, that is, with falſe wor- Particular.
 ſhip, (for that's a lye) with Pretences, they put fair Gloſ-
 ſes upon things but all are but lyes, he hath beſet me with
 politick ſhifts of his own.

These did beſet God, yea, and beſet the Prophet too, Expoſ. 2.
 for ſo I find ſome turn it, they think it's ſpoken as in the
 perſon of the Prophet, the Prophet complaining that he
 was beſet with lies, that they might prejudice his Mini-
 ſtry, that they might do what they could to take off the
 power of his Miniſtry in their hearts, they beſet him with
 lyes, with falſe reports of this and the other thing. Up-

on which one hath that Note. A faithful Divine, a Theologus fide-
 Preacher, is nothing elſe but as it were a Center to which lis nihil aliud
 all lyes of falſehood do tend, they all go that way, 'tis eſt, quam Cen-
 a great plot of the Devil to draw his lines, and to let them trum, ad quod
 make the Miniſters of God (that God uſes as any Inſtru- omnes linea
 ments of good unto his people) to be as the Center of dolorum ten-
 them all. Thus Meſſnerus in his Comment upon the dunt. Meſſner

place. But I rather take it as ſpoken in the Name and Perſon The meaning
 of God; Beſet me with lyes, (i. e.) They do not only ſeek
 to blind men, but they would do what they could (if it
 were poſſible) to deceive me, ſaith God. And indeed
 when men ſeek to blind their own conſciences, what do
 they but ſeek what they can (if it were poſſible) to deceive
 God. In the very act of Worſhip (ſaith God) they are
 falſe, they do profeſs, honor and ſervice to God, but they
 lye unto him, even when they are worſhiping of Him.
 Many in their prayers, in the ſolemn act of Worſhip, they
 beſet God with lyes.

Oh! how do many come into the preſence of God Obſ. 1.
 when they are worſhiping of him, and there profeſs to
 God the acknowledgment of his Greatneſs, his Glory, his
 Majeſty, his Power, his Sovereignty, his Dominion over
 them, and profeſs a great deal of the fear of the Name of
 God! and yet God knows it is not in their hearts, it is
 but

but as a lye to God; when they are worshipping God there they acknowledg their sin, and judg themselves for their sin, as if they were very much humbled, and troubled for their sin; but God knows that this is but a lye to him, there is no such humiliation of their hearts before him as seems to be in their expressions before God; especially when they are in company they cry to God for grace, and would fain above all things in the world have his Grace, but God knows 'tis but a lye, all their prayers are even besetting God with lyes.

Use.

Oh! Consider how far any of you have been guilty of this, especially in praying with others, according to that Scripture, *Psal. 78. 36. They flattered him with their mouth, and lyed unto him with their tongue.* The word that is translated *flattered*, it signifies *deceived*, They deceived him with their mouth.

1111111

Quest.

Why, Can God be deceived?

Answ.

No; But they did what lay in them to deceive him, if it were possible that he should be deceived they would deceive God. No mervail though men do deceive men so much as they do; many that are of upright hearts they wonder when they hear of the falseness of mens spirits that they can be so. No mervail (I say) when as God himself complains of being deceived by them, that is, They are so false, and do so beset God with lyes, that if it were possible he himself should be deceived. That's the first Note.

Obs. 2.

And then Secondly, As it was here with this people besetting God with lyes, Thus many do compass and beset businesses, the businesses and affairs that they mannage they beset them with lyes, that's thus, They plot with themselves how they may handsomly contrive a company of lyes together, by a handsom putting of them together, that so they may beset mens understandings; there is such a cunning abroad in the world (I say) to seek to beset the understandings of men, so as men shall not know

know what to ſay to things, and yet they cannot tel how to beleve them, neither do they know what to ſay, things are ſo contriv'd, and ſo ſet, they think with themſelves, If ſuch a thing ſhall be queſtioned, then I have ſuch a ſhift to put it off; and if another thing ſhal be doubted of, then I have ſuch a report to make it good, ſome fair pretence or other: And thus they beſet buſineſſes with lyes, and beſet mens underſtandings.

Let deceitful
men note,

*But Judah yet ruleth with God, and is faithfull with the
Saints.*

This of *Judahs* ruling with God, *Luther*, *Meisnerus*, and others, do think that it hath reference unto the ſtory that you find in 2 *King.* 18. the ſtory of *Hezekiah*, of the great Reformation that he made: Truly if it ſhould be ſo, then it appears that this people had continued very long in beſetting God, and his Prophet with lyes, for then the Prophet had been threeſcore years and ten a Prophet to this People, and had been ſhewing to them their ſin above ſeventy years; for from the time of *Hosea's* propheſie, unto the begining of *Hezekiah's* reign, it will appear to be above threeſcore and ten years, and ſtil the Prophet is complaining of this people, at that time when *Judah* did thus rule with God, That they ſtil continued beſetting God with lyes.

Expoſ. I.

The time bet
tween *Hosea*
the Prophet,
and King *He-
zekiah*.

I would only note this Obſervation from it;
That when men maintain their way by ſhifts, and falſneſſ, if they be once engaged in falſeneſſ, and ſhifts and lyes, they grow pertinacious then, there's little hope of their recovery, then let what will be ſaid againſt them, let Gods hand never ſo much appear, let the Truths be never ſo cleer before them, they go on pertinaciously when they are engaged in ſuch a way as that.

Obl.

But for the words themſelves,

Judah yet ruleth with God, and is faithfull with the Saints.

That's

Expos. 2. That's thus, *Israel*, the ten Tribes were not encouraged by her sister *Judah's* example, for *Judah* did otherwise, though the ten Tribes they did beset God with lyes thus, their worship was all false, and nothing but a lye: yet *Judah* continued still in the true Worship of God.

Obsr. Though examples of evil in others are no excuses, yet where there is no such temptation, the sin is so much the greater. That's the Note from it. If indeed *Israel* could have said thus, You indeed complain of our false worship, Who doth otherwise? Doth not *Judah* do so as well as we? do not they follow the same course as well as we? we took our example from them. No, *Israel* could not say so, this would not have wholly excused, but it might somewhat have lessened, evil examples do somewhat lessen, but not excuse wholly. Yet when there is no examples at all, but men take up evil of themselves, and are rather examples to others: this is a great aggravation of their sin. Again, Note, That,

Obs. 2. To continue in a false way of Worship when there is a right way held forth by others, this makes the sin the greater. It's true, if we could say, we have been all our daies brought up in this way, we never knew no better, we saw none that held forth any other to us; this might have been somewhat. But they could not say so, for *Judah* yet ruled with God, *Judah* held forth the right way of Worship according to the mind of God, and therefore the sin of *Israel* is here aggravated.

Obs. 3. Thirdly, Yet *Judah* rules with the Saints. It was more to the commendations of *Judah* to continue in the true worship, after *Israel* (the ten Tribes) had broken off; for they were the ten Tribes, they were more in number, they were a more flourishing Kingdom a great deal than *Judah* was, yet for *Judah* to hold on in the right Worship of God, when so many fell off from it, and when a more flourishing Kingdom than *Judah* was, had continued so many years in false worship, this was a great commendation.

Indeed

Indeed there is a great temptation in this, when we ſee a multitude go another way; the Devil prevails much to draw mens hearts to that way; But the ſtronger the temptation is, the greater is the commendations of thoſe that ſhall ſtand out; what though they be but a few; what though they ſee others for the preſent ſeem to proſper, yet if thou canſt hold on in the way of truth, in the way of Gods Worſhip according to his Word, God looks upon this as a thing very pleaſing to him; it is a very great commendations to thoſe that do thus, and God takes it kindly from them: yet *Judah* doth thus, whatſoever *Iſrael* doth.

There were many evils, and that very groſs in *Judah*, but yet ſaith the Prophet *Hosea* here, *Judah* ruleth with God. Why? for the Prophet *Hosea* he was a Prophet to *Judah*, he was not ſent to *Judah* to enveigh againſt *Judah*, but to the *ten Tribes*; and therefore though there were many evils in *Judah*, he takes not ſo much notice of their evils, as of the evils of the *ten Tribes*. From whence the Note is this,

That we ſhould be more ſevere to thoſe that are neereſt to us when they diſhonor God, than to others that we have not ſo much to do withal; as now; A Miniſter he is not ſo much to enveigh againſt thoſe that God hath not ſet him over, that doth not belong to his charge, but if there be any evil in thoſe that belongs to his charge there he ſhould deal more plainly; and ſo for others, you are not ſo much to meddle with other men that do not concern you, as with your own familie, thoſe that are under your charge. It's true, we ſhould not ſee God diſhonored, but we ſhould ſome way or other (as God calls us to it) teſtifie for him; but the main thing that we ſhould look to, it is, To thoſe that are under our charge; many are very indulgent towards thoſe that are under their charge, and very buſie and bitter againſt others.

Again, *Judah* ruleth with God.

Obſ. 4.

Ministers

Masters of Families.

All men ſhould ſhew zeal for God.

Jerom in loc. *Hierom* upon this place tells of a Tradition that the Jews have here about *Judahs* rule, and it is this; saith he, When the people came out of *Egypt*, and *Pharaoh* pursued them, and the red Sea was before them, the Mountains on either side, they were mightily terrified, yet God bad *Moses* bid them go on, the people thought with themselves, whither shall we go? and so were afraid. Now *Judah* had a spirit (say they) beyond the rest, and was the first Tribe that ventured to go into the Sea, and from thence obtain'd to be the principal Tribe: This is but their Tradition.

Expos. But here the meaning is, *Judah yet ruleth with God*, that is, the Kingdom of *Judah* yet continued according to Gods mind in the house of *David*, and maintained the true Worship, and so ruled with God. There are divers excellent Notes further from hence:

Obl. I. First, *That which men enjoy with God, though it be but a little, it is better than to enjoy much, and not with God*; as thus; The Kingdom of *Judah* was but smal in respect of the Kingdom of *Israel*; yea, but *Judah* rules with God: To have a little with God, it's a great deal better than to have a great deal without God. As here in a Kingdom,

Few regard this.

Shifts.

so in an Estate, Hast thou a little Estate, yea, but hast thou it with God? Oh! it's a great deal better than to have a great Estate? and have much guiltiness with it, and not to have it with God; *Israel* maintained their Rule by shifts, and that's a great evil; Though thou hast thy desires, yet if thou gettest them, and dost maintain them by shifting courses, that's a sore and a great evil, thou canst have little comfort in the enjoyment of thy desires; for this is the meaning of the Prophet, as if he should say, *Israel* rules, but how did they get and maintain their rule? it was in false, sinful waies: It may be thou hast thy will over thy brother, yea, but thou hast it in a sinful way, thou blestest thy self in that thou hast thy will, but thou hast little cause if thou knewest all. *Israel* did not rule with God.

Luther

Luther upon the place, ſaith, Papiſts dare not venture to imbrace the true Doctrine, for fear their Rule ſhould be loſt; ſo 'tis in many people, they are afraid of the loſs of their Rule, if they ſhould entertain the true waies of Gods Worſhip, they think that the true waies of Gods Worſhip cannot ſtand with their Ruling, and Power, and therefore they had rather have their Rule, and Power, and let the true Worſhip of God go. Thus it was with *Israel*.

Luther in loc.

Why ſome decline the waies of God

Or thus: *Judah yet rules with God*; That is, *Judah* continuing in a right way of Worſhip, and doth ſo reform as he rules in an honorable condition, *Judah* rules with God, *Judah* reforming as he doth, why *Judah* rules with God, is, in an honorable condition.

Expoſ. 2.

To ſerve God is to Reign: the Kingdom that ſerves God, reigns indeed, yea, that man or woman that ſerves God, reigns. It's an honorable thing to ſerve God; the Lord Chriſt hath made us Kings unto his Father, becauſe the ſervice of God is ſo honorable.

Obſ.

Revel. 1. 6. illustrated.

Judah rules with God. This ſaies *Meiſnerus*, and others, hath reference to *Hezekiah's* notable Reformation, and Victory thereupon over the *Aſſyrians*, of which 2 King. 18. &c.

The old Latin hath it, they tranſlate *Ruling with God*, thus: He doth *deſcend*, or come down as a witneſſ with God, ſo they render it. And indeed the difference, though it may ſeem to be very much in our Engliſh tongue, yet in the Hebrew the letters that are for ruling with God, and for coming down to be a witneſſ for God, there is very little difference, it is in the pointing, not in the Hebrew letters.

adhuc 75
 testis 75
 à 77
 damnatus eſt 77
 777
 deſcendit 777

Ribera in loc.

Ribera maintains this reading, and hath theſe two meditations hinted from that reading: firſt, others they leave the true Worſhip of God, but *Judah* continues, and ſo witneſſes for God.

Obſ. 1.

God hath never been without ſome witneſſes to his Truth.

Ec 2

And

And in evil times when others do forsake God, and his worship, then for people to be willing to venture, and appear any way to witness for God is a very honorable thing; Oh! 'tis a blessed thing to be a witness to the Truth, therefore was I born saith Christ, that I might bare witness to the truth, for those that are faithful and upright in evil times they are Gods witnesses. That's his first Note.

Obs. 2.

And then Secondly, *He descends*, that is, he is content to be in a lower condition so be it he may witness for God, though *Israel* be in a more flourishing condition, and we be kept low, it's no great matter so be it we may be Gods Witnesses, thus doth a gracious heart, I indeed see others in the world, they are brave, and have the countenance of the times, and have all things according to the desires of the flesh here, but we are kept low, it's no matter, so be it we may but witness for God, let others take the outward glory and bravery of the world, let us be witnesses with our God. It follows.

Text.

And is faithful with the Saints.

He is faithful, that is, he continues in the right Government God would have him, and in his true Worship.

Obs. 1

To forsake the true Worship and Government God hath appointed, is unfaithfulness. And cleaving to it especially through much difficulties and suffering is a special part of faithfulness; 'tis an evil not to be faithful with the State in Civil affairs, but not to be faithful with God in matters of Rel'g on is a greater evil.

Obs. 2.

Again, *God hath a special eye to a States faithfulness with him in point of Worship*: though there may be many evils otherwise, yet if they be faithful to him in point of Worship, God hath a special eye to that.

Obs. 3.

Lastly, *Faithfulness consists in a constant persisting in good,*
it

it is not faithfulness only to profess good, but to continue in our profession. *Judah is faithful with the Saints.* I find divers learned men to take this to be an Enallage of the number, and read for, *with the Saints*, with the *Holy One*, for we may find such examples in Scripture that the plural number is used sometimes for the singular, as *Pl* the *Holy One* give you an instance in this very word, how the *Saints*, is used for the *Holy One*; for God himself, in *Joshua*, 24. 19. *For he is a Holy God.* The word that is translated *Holy* there, is in the plural number, as here, and yet it must be understood and read in the singular, *He is a holy God*, and so faithful with the holy God, so some read it.

Expos. 1

But to take it as you find it in your books, *Faithful with the Saints*, that is, with *Abraham*, *Isaac*, and with *Jacob*, with *Moses*, with the Prophets, with the Forefathers, he doth continue faithful with them.

Expos. 2

1.

Or Secondly, *Faithful with such as are sanctified*: the true Priests of God, that God had sanctified to himself, faithful with the Sanctified Ones: whereas *Jeroboam* took off the lower sort of the people and made Priests to God, *Judah* he would have no other Priests, but the Sanctified Ones of God.

2.

Thirdly, *He was faithful with the people of God*; for all of *Israel* that were holy, that were godly, that were the Saints, that were not detain'd by some special hand of God, as much as they could they went from the ten Tribes, and went to *Judah* to the true Worship of God, now *Judah* entertain'd them, and used them well, and were faithful to them; But on the contrary, *Israel*, the ten Tribes they were unfaithful, by using the Saints of God evilly, that would worship God according to Gods own way, they were cruel, and oppressing, and unfaithful to them, but *Judah* was faithful towards such, embracing and encouraging of them. For us to go on in faithfulness, though we have none to joyn with, it is a commendation, and the waies of God are excellent whe-

3.

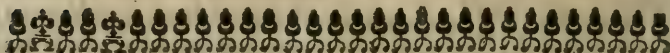
ther

ther any or no do joyn with us in them. But it is a great encouragement to be faithful with the Saints, that is, to go on in those waies that we see the Saints go on in, and to joyn with the Saints of God, with such as are the choice Saints of God, to joyn with them, that's a great encouragement, it strengthens the people of God in their way very much, *Faithful with the Saints*; Oh! 'tis good to be with the Saints, to be with a few of the Saints, a great deal better than to be with abundance of the men of the world.

Obf.

Judah is faithful with the Saints. You should look more at the example of a few Saints, than at the examples of thousands of wicked men, yea of carnal men, of loose and carnal professors; It's true, the example of no man is to be a rule, but it is a mighty encouragement, and hath much probability in it, when the most gracious and holy Saints are in such or such a way. And thus much for the opening of this Eleventh Chapter.

A Caution



CHAP.





C H A P. XII.

V E R. I.

Ephraim feedeth on wind, and followeth after the East wind.

WEE read in the 8th Chapter of this Propheſie, the 7th Verſe, that they had ſown the wind, and ſhould reap the whirlwind, and now they feed according to what they ſowed, and of what they reap'd; according to our proverb, (They drink according to what they have brewed) They did ſow the wind, and here they feed upon the wind.

By feeding on the wind, is a proverbial ſpeech, to note the following after vain, unprofitable things, that's to feed upon the wind, when men pleaſe themſelves in their own conceits, and in their own counſels, and plots, and waies that are unprofitable, [and wil certainly be unprofitable to them] theſe men feed upon the wind. When men have vain confidences in ſuch waies of their own, leaving the waies of God, and bleſſing themſelves in fooliſh plots, and hopes of their own, theſe men feed upon the wind. When men think to pleaſe God with their own

Feeding on
the wind.

I.

inventions

inventions, they feed upon the wind ; when they think to escape danger by their own shifts they feed upon the wind ; when they think to prevail against the Saints by their deep Counsels, and fetches, these men feed upon the wind ; when they promise to themselves great matters by waies of their own, that are not Gods, these men feed upon the wind : And the Prophet rebuketh the ten Tribes for this.

- 2 They feed upon the wind, and so their hearts come to be puffed up, to be filled with pride by such food ; you know according to the food of a man or woman, so will the body be ; so those that feed upon wind must needs have puffed up hearts, proud hearts, puffed up with conceitedness of themselves, and contempt of others that are not in the way that themselves are in, they lie sucking of imaginary content and sweetness in their own waies, they are full of themselves, wheresoever they come they must needs vent themselves, they are so full of their wind, they feed upon the wind, yet one prick of disappointment wil quickly let out all the wind from such bladders, they are quickly smothered and dead in the nest if they be disappointed.

- 3 Evil men that live upon comforts, that are carnal in any creature, upon the applause of men, upon honors, they likewise feed upon the wind and are puffed up for a while, but any prick of Gods appearing against them lets out the windy stuff and quickly they are dead ; any member of the body that is puffed up with wind it seems to be greater than any other part, but it is not stronger, no, it is the weaker for being puffed up with wind : And so it is with the hearts of men that are puffed up with windy conceits, and with the contentment of the creature, they have no strength by this puffing up. though they seem to be higher, yet when they are called either to do, or suffer for God, they appear to be very weak then, and therefore will change as the wind changes. I remember *Pliny* observes

Simile.

serves this of the *Chameleon* (a creature that feeds upon the wind) and he cites *Democritus* for it, (that hath written a whole book upon that creature) That there is no creature in all the world more fearful than the *Chameleon* is, and the reason (saith he) that it is so changable, (that it will change into all kind of colours according to that that it joyns to) is, the fearfulness of its nature. And truly it is a very good discription of men that feed upon the wind, they seem big when they have no opposition, and ô, what they will do! they will do thus and thus, and great matters; but the truth is, no men are of more fearful hearts than those men that are puffed up with the wind of their own conceits, when God comes to cross them, or they are call'd to suffer in the way that they go in, they will quickly turn to any colour, this way or that, because they do but feed upon the wind, therefore they come to be feeble creatures, they have no strength at all in them.

The *Chameleon*, the reason of its changableness

None sink lower when disappointed, than conceited and confident men,

And we know that the wind raises tempests and storms: and so men that are puffed up with the wind of their own conceits, they are the men that raise such tempests and storms in the places where they live. My brethren, the Saints have better food to feed upon, that that makes them more solid, and more staid, while the men of the world feed upon the wind of applause, upon their own conceits, and upon their own vain counsels and plots, and upon the creature, and think to fill their bellies that way; the Saints they feed upon the Mercy of God, upon Gods All-sufficiency, they feed upon his Word, and Promises, and upon the Covenant of Grace, they feed upon Jesus Christ whose flesh is meat indeed, and whose blood is drink indeed, and so they come to have strength in them, for their food is a great deal better than the food of others; other men feeding upon the wind their stomachs are fill'd, and hence it is that they cannot savor, nor relish heavenly things, the breathings of the Spirit of

4.

God are not entertain'd by them, because they are fill'd with their own wind; but the Saints are willing to empty themselves, and to receive in the holy Ghost into their souls, and the blessed things that the holy Ghost doth bring, Christ comes in to sup with them, and they to sup with him, and thus they come to be nourished to eternal life, and fitted for any service, or any suffering that the Lord is pleased to call them to; their food is different. It followeth;

And followeth after the East wind.

The East wind,

This *East Wind*, especially in those Countries, it is noted to be a very hurtful Wind, exceedingly hurtful to man and beast; and so we have a proverb of the East Wind, The East wind blows neither good to man nor beast; but more especially in that Country. So we find it in Scripture, in Gen. 41. 6. the text saith, *The seven thin Ears that Pharaoh saw of Corn that came up, but were blasted with the East wind*, and in Ezek. 17. 10. *Shall it not wither when the East wind toucheth it?* and in Job, 15. 2. *Should a wise man utter vain knowledge, and fill his belly with the East wind?* When you see men talk and utter vain things, they do but seek to fill their bellies with the East wind. The East wind was so hurtful because there came a heat of the Sun that made it dry and scorching in those Countries; and therefore the Septuagint translate this, the *scorching Wind*, for the burning and heat of it. And the vulgar Latin likewise, renders it, *Heat*.

Why hurtful.

αἰσχρολογία.

Æstus. Vulg.

Now you will say, What doth the holy Ghost mean here? It's to hold out a very excellent Truth to us:

Obf.
Creatures
hope will
prove but
wind,

“That those men that seek to satisfy themselves with creature comforts, the thoughts of their own counsels and plots, their own inventions, their own waies, they do not only deceive themselves, and will be disappointed

“at laſt of what they expect; but they will find theſe
 “waies of theirs to be very peſtilentious, very hurtful, ve-
 “ry dangerous, they will find that ſuch waies as theſe,
 “will undo them, will bring them to miſery. Oh! how
 many have undone themſelves with their own counſels;
 were it indeed that men were but meerly diſappointed of
 their vain hopes, there were a great evil in that, but if
 that were all it were not ſo much, if ſo be that men at
 laſt ſhould meet with no other evil but diſappointment,
 it were not ſo much, but you muſt not eſcape ſo, you
 that will feed upon the wind, and bleſs your ſelves in
 your own waies, you muſt expect to meet with wrath and
 miſery, thoſe waies that you may think to ſhift from
 danger will bring you into danger; Oh! how many
 upon their ſick beds, and death beds, have cried out in
 the bitterneſs and trouble of their ſouls, for following of
 their own conceits, and counſels, and waies, and the
 waies of other men, they ſee now that they are undone,
 undone by thoſe waies: Oh! we have fed upon the wind,
 and we find evil waies that pleaſed us then to torment us
 now, to bring anguiſh, ſorrow, and trouble upon us.

And pernicious.

And one Note further, *Follows the Eaſt wind.* They
 met with ſtorms, (obſerve) for the Eaſt wind was very
 hurtful, and tempeſtuous in thoſe parts: Now to meet
 with ſtorms, and tempeſts, and have nothing within us
 to bear us out, but the wind, but emptineſs, this is grie-
 vious, when they ſhall meet with the Eaſt wind, and have
 nothing within them (I ſay) to bear them out but meer-
 ly emptineſs, this is very ſad and grievous. Suppose
 men meet with the rough Eaſt wind, or there's ſuch
 ſtorms and tempeſts, yet if they have had ſolid food
 whereby they come to get good blood, and marrow, and
 ſpirits, they may be able to bear it; but when the body
 is empty and meets with tempeſts, Oh! this is very grie-
 vious to the body: ſo it is with many when they meet
 with afflictions, but the Saints they have ſuch ſolidity

Obſ. 2.

Difference in the Saints frō others in Afflictions, within them that bears them out; but other men that are empty, that have fed upon the wind all their daies, they have nothing to bear them out in great afflictions, but their hearts sink down in horror and despair. But it follows;

He daily encreaseth lyes and desolation.

Expof.

Ephraim together with the ten Tribes, with them all, all the day long he encreaseth lyes, that is, he hath new plots, and new devises, and new shifts for himself, he encreaseth lyes, new opinions, and new reports, so we are to understand the word in the latitude, encreaseth lyes.

I.

Lyes in Doctrine.

Vno absurdo dato mille sequuntur.

These times.

First, *In matters of Doctrine*, there he encreaseth lyes, having forsaken once the Truth: if the truth be once forsaken, men do not know whither they shall go: Grant but one error (we use to say) a thousand will follow, and they will multiply abundantly, especially some errors, there are some such breeding lyes as if they be granted, there must be a great many others to maintain them. Never was there such an encrease of false Doctrine, of lyes in that sense, as there is at this day, in *Revel. 12. 15.* the text saith, that when the Dragon could not prevail against the Church, against the woman, by bloody persecutions, (for that's the meaning of it) then saith the text the Dragon cast out of his mouth *water as a flood after the woman, that he might cause her to be carried away of the flood*; this was the policie of the Devil, first laboring by violence to prevail against the Church, but that he could not do, and when he could not do that, then he cast water out of his mouth like a flood, that is, as Interpreters observe, he did labor by a deluge of error and heresies to undo the Church, when he could not do it by open violence: Truly this Scripture is even fulfilled concerning us this very day, the Lord hath been pleased to curb the Dragon

Rev. 12. 5.
enlightened.

England.

Dragon in this ſenſe, and thoſe that were inſtruments of the Dragon in open and violent perſecution, ſo that they cannot perſecute the Truths as they were wont to do; now this is the way of the Devil, this Dragon he ſends out of his mouth a flood of Errors and Herelies after the Truth, after the Church, laboring to ſwallow up all by this flood; and certainly we are in a great deal of danger at this day in this reſpect, there is a flood and deluge of ſuch things, of all ſorts almoſt of old errors that ever were, and many of them extream dangerous, and *men are ſerviceable to the Dragon in this thing more than they are aware of*, Oh! that we could but ſee the ſubtilty of Satan in this, in the continual encreaſing of lyes, for theſe four or five yeers there hath been ſuch an encreaſe as it could never have been thought; Certainly if ſome of our forefathers that were holy and gracious ſhould riſe out of their graves, and come to ſee and hear ſuch things as may be ſeen and heard in our daies, they would ſtand amazed at it, and they would wonder how it were poſſible that ever *England* ſhould be fill'd with ſuch horrible opinions, and waies as they have been in theſe latter times, ſo that now there lies the hope of the Devil, by encreaſe of ſuch lies, to eat out Godlineſs, and Religion thereby, and this indeed ſeems to be the moſt hopeful deſign that the Devil hath in theſe latter times, mens hearts are carnal, looſe, and ſenſual, and therefore they are prepared to receive theſe lyes; and hence they multiply apace, becauſe they are prepared to receive them, but yet let none multiply them more than they are, by putting among thoſe lyes ſome truths, *By ſtuttering in truths in the miſt of them, to make them appear likewise to be lyes*, and to be taken as honeſt men are when they are gotten by any accident in the company of lude people, they are apprehended upon ſuſpition, meerly becauſe they are in their company; and it is a way of the Devil to multiply and encreaſe theſe falſhoods and lyes by ſhuffling in ſome

Let Novelists
mark,

Whence it
comes that
there is ſuch
an encreaſe of
faulſe doctrine
in *England*.

Note.

An apt ſimile.

some truths among them, and because he could not have them suspected otherwaies they must be taken upon suspicion becaule they are there among them; let not men gather these lyes together to the end that they may oppose some truths thereby, but as the Prophet speaks, *What is the chaff to the wheat?* If men will speak of lyes let them enveigh against them, and only against them, and make it appear that that's the work of their spirits, meerly to oppose them, and not under such a pretence to make other things that yet they cannot make appear to be false, to make them appear to be odious and monstrous, meerly by shuffing them together among such horrible and damnable lyes. That's for *false Doctrine*.

2
Lyes against
the Prophets.

And then secondly, *Thy encrease lyes and desolation*, that is, lyes against the *Prophets of God*, against the *Saints*, and against the *Waies of God*. And certainly there was never the like multiplying as there is at this day in this sense too, men carry their multiplying glasses along with them up and down; at first, a lye, it's like a stone in the water; you know a stone first cast in makes a little circle, and then that another, and that another, and every one greater than another: And so it is with many lyes, at first they appear not so great, but that makes another, and that another, and that another, and so they grow greater, and greater, and that exceedingly; there's many waies of multiplying and encreasing lyes.

Simile.

Several waies
of encreasing
lyes.

1

First, by carrying about reports, and so make one lye to become many.

2

And then a Second way is, by misreporting of reports, that is, by putting reports into another dress, according to what men themselves apprehend, and that which is a truth when it comes to be examined nakedly, yet they will, being put into another dress, and such and such things laid together in another way than they were at first, they will seem to be very false. This is a way of multiplying lyes.

Thirdly,

Thirdly, by adding to reports, every man according to his ſpirit, draws conſequences, and when he hath drawn them, he makes them to be part of the report, and ſo makes it to be the Original, as if it were the Original, whenas it is but the Comment, and ſo lyes comes to be multiplied.

3

Fourthly, by inventing new ones they come to encrease and multiply, becauſe ſuch and ſuch falſhoods will not do the feat, more ſhall then be added to them.

4

Fifthly, they encrease and multiply, by maintaining lyes by lyes, as if men be engaged once in a buſineſs, they muſt defend themſelves; If once they have miſreported a thing, there's no help for it, but now it muſt be defended one way or other, ſomewhat muſt be done to defend it; as 'tis many times ſo in your ſervants, a Servant hath done a thing amiſs, well, this Servant ſeeks to cover it by a lye, and when once he hath told one, he muſt tell a great many more to defend that one; and thus it is with men.

5

Servants.

And truly my Brethren, ſeeing that this Scripture doth ſo by providence come in our way, let me ſpeak thus much to you from it. It is one of the ſtrangeſt things that ever was in the world, that there ſhould be ſuch ſtrange reports of things that are matters of fact, yea, that one Godly man, or company of men ſhould ſay one thing, and others, that we think Godly men, ſhould ſay quite contrary, and both in matters of fact; I ſay, 'tis that which would make men ſtand amazed as much as ever any thing that fell out in any age, to conſider of it; for there is no ſin that is more againſt the ingenuity of a gracious heart, than a deliberate lye, to ſpeak againſt a mans knowledg, and againſt a mans conſcience, this ſin is againſt the ingenuity of a gracious heart as much as any ſin; and yet even ſuch as we think to be godly, and gracious, even reporting ſo quite croſs, what ſhall we ſay to this?

(See the A-
pology of the
differing
Brethren :
And the Aſ-
ſembly's An-
ſwer to it.)

Auſin,

Austin.

Austin hath such an expreffion of his, to a friend that writ to him about the telling of an officious lye : he answers him again, No ; he must not tell a lye, no, not to save the whol world. Now what a difference is there in the hearts of men in these daies ? Truly, I do not know a greater temptation to Atheism at this day than this is, for what will men think ? There's such Religious men speak thus, and others that we account as Religious as they speak quite contrary ; Is there any Religion in the world ? We see so much contradicting one against another, surely one side must be false. It's that that I am verily perswaded is the cause of much Atheism amongst us, and if God be not pleased to prevent one way or other, it will open a wide door to Atheism in the Nation ; But therefore those that would fain get this stumbling-block to be remov'd, and do not rejoyce at it as some do, some there are that rejoyces at these things, there's nothing more pleasing to them when they meet together, whereas they should be matter for our humiliation, we should mourn for them, to see how God is dishonored this way, and what abundance of hurt is like to come to soules by this means ? But now therefore, a little to quiet our hearts, so as we may not be endanger to turn Atheists by it, let us consider from whence this comes, that so many lyes should be encreased and multiplied.

A horrible temptation to Atheism.

We should mourn for this.
Conderations to prevent suggestions of Atheism frō the contrary reports of godly parties.

I.

For First, Consider, though one saith this thing is so, and the other saith it's quite contrary, yea, but it may be that both sides do report according to their own apprehensions of things, and apprehending things in a different way, having divers principles, both of them may think they are in the Truth, and yet one may contradict the other, because they may speak according to their apprehensions on both sides, for it is very much according to the principles of ones spirit in any thing, especially if a business hath many things depending on it, and there are many circumstances to be laid together, then

then according to mens apprehenſions and their principles, they will lay things together, ſo as may beſt ſure their principles; and others will lay things together, ſo as may beſt ſure their principles, and ſo both of them may think they are in the Truth, and contradict one another, and yet neither of them ſpeak againſt their conſciences: this (poſſibly I ſay) may even be among good men.

And then ſometimes the reaſon of contradiction, it is, becauſe men do not ſpeak from their own knowledge, but they are ready to ſpeak from others, and are ſo confident in others; whomſoever men love, when they ſee men to be of their ſide and way, they are very confident in their reports, and ſo ſpeak it, not from being Eye-witneſſes themſelves, and ſo they may come to contradict one another, and not go againſt their own conſciences: Reports are croſs one to another; and this is the evil indeed of giving credit to reports, and of running away too ſuddenly with them; But though it be an evil in men, yet it comes not from this, of ſpeaking againſt their conſciences.

And then a Third cauſe it may come from this, That when men report, they do not report all; Reports are croſs one to another, yea, but did you hear all, or do you report all? It's a great matter when a man will take one piece of a thing and make a report of it, and not all; another man may come and report the quite contrary, whereas if all were brought together there might appear ſome agreement, and perhaps they would be both of the ſame mind if the whol ſeries of the thing were laid before them; bring things to the Original and then you ſee how they agree; as now, ſometimes in *Scripture*, there are *divers readings*, yea, but now by the bringing *divers* *Translations* to the *Original*, we come to ſee what an agreement there is: And ſo it is with reports, bring them to the Original, and ſo you may come to help your ſelves

Simile?
in Scripture?

and see what agreement may be made.

4. And then further, Reports (may be) are cross, but the crossness of things may be in mens memories, rather than in the things themselves, I say meerly in the memory, and people do not in all things that they speak, say, why I remember thus, or I remember this is not expressed, but sometimes the very nature of the thing carries it so.

Use. 1. My Brethren, therefore take heed of spreading reports to the dishonor of Religion. And,

2. Secondly; If you hear any false things that you think surely this must be a lye, rather go to the party, or get some that are acquainted with them to go to them to see whether they can satisfie you in the thing; there's many men that stand and wonder at such a report, whereas if they, or any friend for them, would but search out the thing, they might have such a plain history of the things related to them, as should fully satisfie them, as they should say, there would be no such matter at all, so that their apprehensions would be changed presently. But so much concerning encreasing of lyes in regard of reports.

3. But then there's a Third thing here; That is, Encreasing lyes in regard of *Practice*, still following after new vanities, if they find not satisfaction in one they are not mov'd thereby to seek the true God that they may have satisfaction, but seek to have satisfaction in other things: Oh! let's consider thus; I find no satisfaction in this, yea, but is it not because I forsake the Lord God, in whom there is all satisfaction? let me repair to God, and in him I shall find satisfaction. No, but they take another course; I have not satisfaction in this thing, then I'll seek to have satisfaction in another thing, and so they go from one false way to another, and encrease lyes in this sense; I will have new devises to shift off Truth; the consciences of men will not be put off with old shifts, they have satisfied their consciences a while with one shift

Lyes in practice.

Why men find not satisfaction in their waies.

ſhift, yea, but conſcience will not be put off long with that, but they muſt have another, and when conſcience comes to apprehend the weakneſs of that, then it muſt have another; Oh; take heed of being inventive for the ſatisfying of conſcience. It follows;

Invention to ſatisfie conſcience, may prove judgment.

They have encreaſed lyes and deſolation.

Men when they imbrace their own vain conceits, and hopes, and falſe waies; they think they have gotten a great catch; but the truth is they imbrace their own ruin: Mark how they are put together, *Encrease lyes, and deſolation is the fruit of lyes; and ſecondly, deſolation is encreaſed by lyes; the more ſin the more deſolation, you will periſh the more dreadfully, in Prov. 19. 8. A falſe witneſſ (ſaith the text) ſhall not be unpuniſhed, and he that ſpeaketh lyes ſhall periſh. He that walks uprightly he walks ſurely. Prov. 12. 19. The lip of Truth ſhall be eſtabliſhed for ever, but a lying tongue is but for a moment; it may bluster a while and keep ado, and deceive many, yea, but it is but for a moment. It follows;*

Expoſ.

And they do make a Covenant with the Aſſyrians; and Oyl is carried into Egypt.

That is, That they might have power to cruſh their Brethren of Judah, they think to ſtrengthen themſelves; and ſo ſeek to make a Covenant with the Aſſyrians; you have found this charged upon them many times here in this Propheſie of Hoſea, 13. 7. 11. and in Hoſea, 10. you have this ſin of making a Covenant with wicked men, and it is repeated again, and again, to ſhew the hainouſneſs of this ſin, in forſaking God, to joyn with ungodly men.

Expoſ.

And to teach us this leſſon, *That when people are guilty of a ſin, the Prophets of God ſhould beat upon it again, and a-*

Obſ.

gain. I shall not need to speak any further of this, but only so.

Expos.

And Oyl is carried into Egypt] That is, They carry Oyl for gifts, and merchandize, the Land of *Canaan* abounded much in Oyl ; but there was little or no Oyl in the Land of Egypt, and therefore it was a great merchandize to carry Oyl from the Land of *Canaan* into Egypt ; in Ezek. 27. 17. *Judah, and the Land of Israel were thy Merchants, they traded in thy Market, Wheat of Minnith, and Pannag, and Honey, and Oyl, and Balm.* But this was (as it were) the staple Commodity.

Egypt.
Canaan.

Now my Brethren, *Egypt* you know is a type of *Antichrist*, and *Canaan* a type of the Church ; *Egypt* hath no Oyl, there's no Oyl grows there, no, there's Gall and Wormwood, there's no Oyl ; but Oyl is in the Land of *Canaan*. My Brethren, What are we but almost like *Egypt* this day ? We would be loth to return into *Egypt* to our former bondage, but we even turn our selves to be as *Egypt*, we have little Oyl among us ; What, is God bringing us to *Canaan* ? how comes it to pass there is no more Oyl then ? Oh ! the Oyl that is among us (if there be any) it's rather the Oyl of Scorpions, than any thing else ! mens Spirits, and mens Pens, and mens Tongues are even full of this Oyl, as if the Ink that were made in these daies, were made of the Oyl of Scorpions. *Israel* (the ten Tribes) would send Oyl to *Egypt*, to gain the favour of *Egypt*, that they might have their wils over their brethren, they would be at a great deal of cost, and part with their Oyl : Oh ! my brethren, shall it be so with us ? to apply it spiritually, that we might have our wils over our brethren, shall we part with our Oyl ? Why do not we say as the Figtree, *Shall we leave our sweetness to come and reign over you ?* So, shall we leave our Oyl ? that is, The suppleness, the gentleness, the tenderness of our spirits, shall we lose these, that we may prevail over our Brethren ? Oh ! how many were of supple tender spirits, and

Note,

and loving one towards another, yet out of a deſire to prevail againſt their Brethren, they have parted with their Oyl, even with the tendereſs and ſuppleneſs of their ſpirits: Remember, Egypt hath no Oyl, but Oyl is in Canaan, it grows there.

V E R. 2.

The Lord alſo hath a Controverſie with Judah, and will puniſh Jacob according to his waies, according to his doings will be recompence him.

THis Verſe I ſhal preſently paſs over. But the firſt part is very obſervable.

Calvin ſaith of it, It's a wonderful thing; Did not God ſay, *That Judah rules with God, and is faithful with the Saints*; and now ſaith, *He hath a Controverſie with Judah*?

*Mind meſt Sc.
Calv. in loc.*

I find ſome therefore would reconcile it thus, and ſay, The Lord hath a Controverſie *FOR* Judah; (but that's a little ſtrain'd)

Expof. 1.

But the Lord hath a Controverſie *WITH* Judah.

2.

And there may be Four Reaſons why after God had ſaid, *That Judah rules with God, and is faithful with the Saints*, that he ſaith, *He hath a Controverſie with Judah*.

*God commends,
and contends
with his
Church at
once.*

The Firſt Reaſon is this, *To ſhew, that God doth not ſo look at the good of his People, but he ſees the evil in them too*. You know thoſe paſſages in the 2^d of Revelations, where God commends ſuch and ſuch Churches for doing thus and thus; but yet notwithstanding, I have a few things againſt thee, I do not ſo obſerve your good, but I obſerve your evil too. My Brethren, ſome there are, that if there be any evil in men, they can ſee no good in them, this is wicked. But others there are that if there be any good in them, can ſee no evil; this is too much indulgence too, it is two extremities in both.

Reaf. 1.

*Mens error
in judging
others.*

1.

2.

Secondly,

2.

Men excuse
their evil by
their good.

Reformed
worshippers,

Secondly, Yet God hath a controversie with *Judah*; *Judah* hath no cause to bless her self in her waies that are good, because she retain'd the true Worship of God: Men are very apt to bless themselves in some waies that are not good, because they did chuse some other waies that are good; I mean thus, That such men as imbrace the true Worship of God, are right there, they will have pure Ordinances, and the way of God right according to the Word, and because of that though there be some looseness and negligence in their waies otherwaies, yet they put off conscience with this, and think they are the true Worshipers of God, and have the Ordinances of God in the purity and power of them, and so think to swallow down all, much looseness, much carnality, much pride, much sensuality, much hypocrisie, and yet because they are in the way of the true Worship of God they seek to satisfy conscience with this. Oh! take heed of this, God may have a Controversie against you.

3

Thirdly, *The Lord hath a Controversie with Judah*, he doth express himself thus, that *Israel* might neither think God or the Prophet partial. The ten Tribes might say, Doth God threaten us? Is not *Judah* as bad as we? are there not evils among *Judah* as well as us? are we only the sinful people? No (saith the Prophet) I acknowledge there's much evil in *Judah*, and therefore the Lord hath a Controversie against *Judah* too, and *Judah* is not like to escape, and let not this satisfy you, that because others are bad, therefore you may escape; no, they are bad, and God hath a Controversie against them. And this may be an useful Note to us, men are very ready to put off the evils that they are guilty of with this, I am not worse than others, I do such a thing amiss, and others do such a thing amiss as well as I, and so they think to escape that way. Oh! thou weak man, thou vain man, why wilt thou deceive thy soul with this? Dost thou think

think that another mans evil may be an excuſe to thy evil? Thou art a vain man and knoweſt not the way of God.

The Fourth Note is this: *Therefore doth God ſay, he hath a Controverſie againſt Judah here, to ſhew them, how much more muſt the ten Tribes expect the diſpleaſure of God; If Judah who retains the true Worſhip of God, yet for ſome other evils God hath a Controverſie againſt them, then what will become of Iſrael, who have thoſe evils, and rejeſt the true Worſhip of God too? As if the Prophet ſhould ſay, your condition is far worſe, therefore doth the Lord ſay, he hath a Controverſie againſt Judah, that he might aggravate the evils of Iſrael: like that of Peter, If Judgment begin at the Houſe of God, where ſhall the wicked and the ſinner appear? If ſo be that the Church which have the Ordinances in the purity of them, yet God is diſpleaſed with them for their ſin, how much more will he be diſpleaſed with them who are corrupt in the Worſhip of God? Therefore men ſhould not bleſs themſelves with ſuch diſcourſe as this: Why, others have evils as well as we, yea, but if God will puniſh them for their evils that have fewer, and a great deal more good than thou, how much more will he puniſh thee? Oh! if thoſe that are the dear Saints of God, that worſhip him in truth and ſincerity, and they have evils among them, but yet they ſhall not eſcape ſcot-free, Oh! then, what will become of thee who art a wicked and vile wretch and haſt no good at all? If a Moſes that had done God ſo much ſervice, yet for one ſin of paſſion (for ſo it was) was ſhut out of the Land of Canaan, (it was but one time that he ſpoke unadviſedly with his lips, that God ſhut him out, and bid him ſpeak no more to him of that matter) what will become of thee that haſt a paſſionate forward ſpirit, and thou that never haſt, nor wilt do God the ſervice that ſuch a Servant of his hath done, what will become of thee? Oh! how mayeſt thou look to be ſhut*

4

A Note for
paſſionat men

ſhut

shut out. This use you must make of the sins of others, and Gods dealings with them. And saith he,

I will punish Jacob according to his waies &c.

There is Two Questions necessarie for the opening of this.

Quest.

First, Why the ten Tribes are call'd by the name of *Jacob*, we never reade that they are call'd by the name of *Isaac*, and of *Abraham*.

Answ.

Now for the Answer to that, it's given thus; which is a very satisfying Answer, That therefore the People of God are call'd in Scripture by the name of *Jacob*, and by the name of *Israel* his other name, rather than by the name of *Abraham* and *Isaac*, because they (though godly) and were the Father and Grand-father, yet in *Abrahams* family there was wicked aswel as good; likewise from *Isaac's* loins there came *Esau* aswel as *Jacob*; but now from *Jacobs* loyns there came none but were of Gods Church, all *Jacobs* Sons they are the twelve Patriarchs, and therefore they are call'd by the name of *Jacob*, rather than *Abraham* or *Isaac*; and therefore when he speaks of the People of God, he calls them the seed of *Jacob*, *I said not to the seed of Jacob, seek ye me in vain.*

Quest.

But then Secondly, *Why is Jacob mentioned in this place?*

Answ.

Because the Prophet intends presently in the words that follow, to bring the example of *Jacob* to them before he was *Israel*, to aggravate their sin for the work of humiliation, and therefore here he names *Jacob* to take away that vain plea of their hearts, whereas they would say, Why were not we the posterity of *Jacob*, Have not we *Jacob* to be our Father? Well (saith he) I'll punish *Jacob*, and I'll shew you by and by that you have no such cause to boast your selves, that you have *Jacob* to be your Father, and so I take it, and most Interpreters, that
by

by *Jacob* he means the ten Tribes. Now for the other part of the text I ſhall ſpeak nothing concerning that, becauſe in Chap. 4. Ver. 9. we had the very ſame words there. It follows;

V E R. 3.

He took his brother by the heel in the womb, and by his ſtrength had power with God, &c.

THIS Prophet enveighing againſt the ſins of theſe ten Tribes, and threatning Judgments in theſe words; He takes away the plea that he ſaw was in their hearts againſt what he had ſaid, We are the children of *Jacob*, and why do you thus charge us, and threaten us in the Name of God? was not *Jacob* our Father? As in Chriſts time they pleaded that *Abraham* was their Father.

Now in theſe words read unto you, the Prophet takes away this plea, and the ſcope of them comes to this, as if he had ſaid, you may bleſs your ſelves in that *Jacob* was your Father, but it will do you little good, for you are a degenerate off-ſpring from him; It's true, God was very gracious to *Jacob*, and *Jacob* was very dear to God, it's otherwiſe with you, *Jacob* worſhiped God after another manner than you do; The Prophet therefore ſets before this people here in the words read, Gods mercy to *Jacob*, and *Jacobs* graciousneſs in his behavior towards God, that he might upbraid thoſe children of *Jacob*, who walked ſo unworthy of ſuch a gracious Father as *Jacob* was, that's the ſcope.

Now how this is ſet forth we ſhall ſpeak to preſently, only for the ſcope of the Prophet in theſe three Verſes read unto you we take notice only of this one inſtruction.

That it is a great upbraiding of children that are wicked, to hear of the graciousneſs of their parents, and ſhould be a matter of much humiliation to wicked children to hear of

Scope of the Text.

Note.

the relation that their parents had to God, and what worshippers of God their parents were: children that have had gracious parents should look upon it as a shame to them when at any time the graciousness of their parents is but mentioned before them. I remember I have read of a King of Poland, that was wont to carry the picture of his Father in a plate of Gold about his neck, that he had honorable esteem of, and when he was to do any matter of great importance, he would take this picture and kiss it, and use these words, *God grant that I may do nothing now remissly, that I may do nothing now unworthy of my Father; because his Father was so good a man.* Oh! you that have had gracious Ancestors, think often of them, and when you are tempted to sin, think this, Is not this unworthy of my Ancestors? would they have done thus? Children should so walk as the virtues of their Fathers should not die in them, but they should hold them forth. As Ambrose in an Oration of his upon the Commendations of Theodotius, saith he, *Though Theodotius be gone, yet surely so long as his Son lives, Theodotius will live among us.* He meant thus, that the virtues of that vertuous Emperor would certainly live in his Son that was so hopeful. Oh! it's an excellent thing when the virtues of gracious parents do live in their Children; and it is a very evil thing when the Parents are dead, yea, and their virtues are dead in respect of their children, there's nothing of them appears in them; they love to inherit their Lands and Estates, but it was a great deal better to inherit their virtues, and their godliness. But the people of Israel did not inherit the godliness of Jacob, and did not so much take to heart the goodness of God towards their Father Jacob, that the Prophet doth here now lay open before them, and to that end he makes use of three Histories. There is three famous Histories in the two first verses that I have read to you that the Prophet here makes use of, and there's much

Ambrose.
Theodotius.

much of the mind of God in them, I ſhall open much Scripture in the firſt two verſes, for they refer unto three Hiſtories that we have in the book of *Geneſis*. Three Hiſtories to explain the Text.

The Firſt Hiſtory of *Jacobs*, taking his brother by the heel you ſhall find in *Gen. 25. 26.* He took his brother by the heel. 1.

And then the Second Hiſtory you ſhall find in *Gen. 32.* 2.

And the Third Hiſtory, partly in the 28. and partly in the 35. of *Gen.* 3.

The firſt is, He took his brother by the heel. You muſt refer to that Scripture in *Gen.* to know the mind of God in this, there you ſhall find that in the womb of *Rebekah* there was a ſtriving between *Iacob* and *Eſau*, this was before they were born, and at their birth *Iacob* put his hand out and takes his brother by the heel, from whence he had his name *Iacob*; that ſignifies a *heel*, and from thence a *Supplanter*. And *Eſau* he hath his name of *Acting* or *Doing*, he was made a man, that is, becauſe he was hairy when he was born, he was as it were a man already, from whence he had his name *Eſau*, he is (as it were) a man made in the womb: Saith * *Luther*, here's the man that will do all things famously; when *Eſau* was born, and they ſaw him ſo hairy, they thought he was the man that would do very great and famous things in the world, and from thence he had his name *Eſau*: Now *Iacob* in his birth he takes this *Eſau* that every one thought when he was born would have been a famous man, and done famous things, he takes him by the heel: Saith *Luther* upon the place, a moſt wonderful Hiſtory, this taking his brother by the heel.

יַעֲקֹב
עָקַב
supplantavit.
עָשָׂא
operatus eſt.

* Habet nomen à faciendo, hic ille vir qui præclare omnia faciet, ne vulgò dicitur fac totū mirabili profe-

Elò Hiſtoria. Luth.

But what's the meaning of this, (you will ſay?) why doth the Prophet inſtance in this? to what purpoſe is this to the ten Tribes, that *Iacob* took his brother by the heel? what good would this do to the People, that *Hoſea* was prophelying to? he tells them that their Father

Reasons why the Scripture ſets down *Iacob* taking his brother by

Jacob to take his brother by the heel? what did he aim at? Was this story to be a means to humble the people for their sins? how could it do it? Therefore we must know that the scope & meaning of this great work of God, in taking his brother by the heel, it was this:

I First, It shewed, That though *Esau* was the first born, and so in an orderly course the birthright should have descended upon him, and upon his posterity, for so it did, the blessing did use to go along with the first-born, and with their posterity; in which the first born was a type of Christ, who is called, *The first begotten of all creatures*: and the blessing upon the first born was a type of the blessing that we have by Christ: Now though this in an orderly way belonged to *Esau*, as being the first-born, yet *Jacob's* taking of him by the heel, was a certain token from God that *Jacob* should supplant him, and that he should get the birthright from him, and so the blessing from him; and in that *Jacob* should thus get the blessing, though he were the yonger, and this sign was given of it when he was in the womb, this did shew the free election of God, that it was through Gods meer free Grace that *Jacob* had the blessing rather than *Esau*, and so that the posterity of *Jacob* were in a better condition than the posterity of *Esau*: It was only the free Grace of God, not from any excellency in *Jacob*, any worthines in him more than in *Esau*, for God shewed a sign of it that he intended good when they were in the womb, before *Jacob* could do any thing that was good.

Though *Esau* was the Elder, stronger, hairy, active, stout man, and *Jacob* a plain man, yet *Jacob* is chosen, *Esau* is rejected; and God shews the sign of this, by his taking his brother by the heel. Now this concern'd the people very much, they understanding this to be the scope of it.

As if he should say, What, you are the posterity of
Jacob.

Jacob, and not of *Eſau*, and you glory in this; Wel, how comes it to paſs there is ſo great a priviledge to the poſterity of *Jacob* rather than to the poſterity of *Eſau*? how comes this? Is it not from the free Grace of God in chuſing one rather than the other, & that in the very womb? as in *Mal. 1. 2.* *I have loved you ſaith the Lord*; yet ye ſay, *Wherein haſt thou loved us? Was not Eſau Jacob's brother, ſaith the Lord? yet I loved Jacob, and hated Eſau.* In this I manifeſted my free love, even unto this people, that though *Eſau* was *Jacob's* brother, and eldeſt brother, yet I loved *Jacob*, and hated *Eſau*. So in *Rom. 9. 11.* *The children being not yet born, neither having done good or evil, that the purpoſe of God according to election might ſtand; not of works, but of him that calleth. It was ſaid, The elder ſhall ſerve the younger; as it is written, Jacob have I loved, but Eſau have I hated.* Now this was to ſhew Gods free grace, that it was in the womb.

If any ſhould ſay, *But God foreſaw that Jacob would be a better man than Eſau.*

Queſt.

I anſwer: If it were of foreſeen works, there were no Argument in this to prove Gods free election, but the Apoſtle makes it to be an Argument to prove Gods free election of *Jacob* rather than *Eſau*, becauſe he choſe them in the womb.

Anſw.

Luther upon the 25. Chap. of *Genes's* hath an excellent diſcourſe upon this ſubject, concerning Gods rejecting the pride, pomp and vanity of the world, and chuſing the things that are mean and contemptible in the eyes of the world; and it was an emblem of it, in that God would rather chuſe *Jacob* the plain man, than *Eſau* the hunter, and the hairy man: I ſay, it was an emblem of this, That the Lord intends to reject the brave things in the world, the galantry, glory and pomp of the world, and wil rather chuſe the mean and contemptible things of the world: Who can perſwade (ſaith *Luther* upon the place) the *Pope*, and *Charles the fifth*, the *French King*, and the like, that

Luther in Gen. 25.

that they being great in the world, yet are contemptible in the eyes of God, and God hath rather chosen despised and contemptible things than them? And that was the scope of the Prophet to humble this people, that they should consider of the free grace of God towards Jacob.

Obf. 1.

And we should make use of this, *We are to consider the free Grace of God how it hath wrought in chusing our forfathers, and what good we do enjoy by such a choice, we are to acknowledge it to be a fruit of free Grace too; Others were before God as well as our forefathers; as now, when God brought the Gospel first to England, other Nations were before God as well as them, It was meer free Grace that pitcht upon them rather than others, and we enjoy the blessing of it to this day, let us not sin against this free Grace of God shewed to our Ancestors.*

Obf. 2.

And more particularly, *You that now enjoy great blessings from Gods mercies to your Ancestors either outward or inward, you must consider the free Grace of God; as now, such of you as are rich, great in the world; whence is it that your Ancestors were richer than others, and were not beggars as well as others? Was it not free Grace, free Grace in the kind of it? it was the free goodness of God; Others that had their Ancestors to be begger they were before God in the same lump with your Ancestors, and that God should rather pitch upon your Ancestors to be honorable in the earth and rich, and you enjoy the benefit of it in this world, look to the free goodness of God that hath made such a difference between your Ancestors and others; it may be some of you, though you be honorable, and rich, yet your elder Brother might be rejected, and sometimes Families rises from the yonger Brother rather than the elder; It was so here, Jacob that was the yonger he afterwards came to have the blessing, and Esau rejected. And it may be that the posterity of the elder Brother proves wicked; it was so here, Religion*

The free
grace of God
to our Ance-
stors,

gion in the Family of *Jacob* and not in *Eſau*; look back to this, and ſee what cauſe you have to bleſs God, and how you are engaged to the free Grace of God towards you in regard of your Anceſtors; as here the Prophet would have this people look back to the free Grace of God to their Father *Jacob*; and that's the firſt thing the Prophet aim'd at.

But in the Second place,

Jacob took his Brother by the heel. That is, as if he ſhould ſay, your Father *Jacob* he was greedy of the bleſſing, greedy of the birth-right, there was a ſecret inſtinct of God upon the ſpirit of *Jacob* when he was in the very womb, to be greedy of the bleſſing of the birthright, and therefore he would do what he could to get it from his Brother, as if the Prophet ſhould ſay, Oh! but you that are his poſterity you are carnal, you do not regard the privileged of the birthright, you do not regard the bleſſing that comes by it, being carnal you care not which way that goes, ſo be it you may but live and have your eaſe and contentment to the fleſh; Oh! you are not like your Father *Jacob* that was ſo greedy to have this bleſſing. Expoſ. 2.

We are to make uſe of this for our inſtruction thus, ſome of you that have had your parents very forward in their youth, betimes ſome of your Parents were gracious and godly, were greedy of the things of God, now you ſhould make uſe of that for the humbling of your ſouls, Oh! how negligent have I been? how careleſs is my ſpirit, and flight and vain? yea, though I be come to years, do little regard that which my Parents were greedy upon when they were very yong. That's a ſecond thing. Uſe of In-
ſtruction.

And then yet further, *Jacobs taking his brother by the heel*, in the third place, it was a type of the prevailing of the Church, of the people of God againſt the wicked at laſt; God made *Jacob* a famous and notable type in this work; That certainly the Saints though they may ſeem to

to be low and mean for the present, yet they shall get advantage over the men of the world. The men of the world are set out by *Eſau*, they are ruffling abroad in the world, & of fiery hot ſpirits as *Eſau* was, & they have great things in the world for a time, and the Saints are under them, as *Iacob* was under *Eſau*; but certainly the Saints ſhall prevail againſt all the *Edomites*, all the *Eſaus* (as I may ſo ſpeak) there is a time that they ſhall ſupplant them, and get the power over them, this was typified in this work of God upon *Iacob* in the womb, in taking his brother by the heel, the godly ſhall prevail at length againſt all the wicked and ungodly in the world. You ſhould conſider it, as if the Prophet ſhould ſay to them; you are ſeeking to provide for your ſelves in the ſinful way you are in, Oh! if you did but conſider, that the faithful, though they be persecuted for a time, what low condition ſoever they are, yet they ſhall get the power over all the great ones in the world, it would be otherwiſe with you than now it is. So we find in Scripture that though indeed the way of the Saints be ſuch as they are kept low for a long time, yet the Scripture tells us, that at length they ſhall have the dominion, in *Dan. 7. 18.* *The Saints of the moſt High ſhall take the Kingdom,* and in the 21. verſe, *I ſaw, and the ſame horn made war with the Saints, and prevailed againſt them, (but how long?) Until the Ancient of daies came, and judgment was given to the Saints of the moſt High, and the time came that the Saints poſſeſſed the Kingdom.* And verſe 17. *The Kingdom, and Dominion, and the greatneſſ of the Kingdom under the whole Heaven ſhall be given to the people of the Saints of the moſt High, There is a time that it ſhall be given to them.* And *Pſal. 49. 14.* *The upright ſhall have dominion over them in the morning.* This was typified in this notable work of God in *Iacob's* taking *Eſau* by the heel to ſupplant him.

4.

Fourthly, Here we may ſee the providence of God,
how

how it extends towards infants, even in the very womb; the very ſtriving of children in the womb is not without providence; there was a mighty providence of God in this, to ſet out the greateſt things of God that are revealed in the Scripture. Now though there be ſuch extraordinary and great things ſet forth by the ordinary ſtirrings of infants in the womb, yet certainly there is no ſtirring of the child in the womb but it is with ſome providence of God, and God he hath his eye upon, and his hand in the working even of the very child in the womb.

And yet further, *Luther* obſerves the ſecret waies of God in working upon infants, and though they have not the uſe of Reaſon, yet ſaith he, there may be mighty workings of God even upon their ſpirits in a ſecret way that we are not able to underſtand: And upon that occaſion he falls a crying out upon ſuch as do deny baptiſm to them, upon that very ground, becauſe they are not capable of any work of God upon them, and the denying of it upon that ground, he calls it a very odious opinion, to think that becauſe of that, they ſhould not have it, for ſaith he, as it is with children, they have their nourishment in the womb in another manner than when they are born, and ſo the works of God upon their ſpirits may be ſuch as when they are in the womb, and when they are little ones before they come to the uſe of Reaſon, that may be far different to what the work of God is upon them when they come afterwards to have the uſe of Reaſon.

Odioſum &
impium dogma
Anabaptiſta-
rum, qui ideo
pueris Baptiſ-
mum negant,
quia ſenſu ac
mentis careant,
nec intelligant
quæ com eis a-
guntur.

Luth. in loc.

And then the laſt thing that is to be noted from hence, is this, That men who prove notable in their lives, have many times notable preſages of their notable exploits in their very birth of what they ſhould do after; as it was a notable exploit that *Jacob* ſhould do in ſupplanting his Brother; By ſome notable providences God ſhews many times what men ſhall do that he chuſes to be eminent in the world; as *Moses*, by what was done upon his birth there

5.

6.

was a preface of his strange and wonderful kind of deliverance when he was born, and being brought into *Pharaoh's Court*: and so *John Baptist* a Preface of what should be afterwards; and so other stories tell us of men that have been famous for good or evil, there hath been prefaces at their birth. I remember it is said of *Nero* that did such monstrous things, that when he was born, he was born with his heels forward: and it is said of *Dominicus* that great persecuter of the Saints, that when his Mother was with child, she dream'd that she had in her womb, a Wolf with a fire-brand in his mouth, and he even proved to be so, for he was one of the first that kindled up Persecution against the SAINTS by FIRE; and your Papists they turn it quite otherwise; I remember one of the Papists interpreting this providence of God, that the Mother of *Dominicus* (who was the father of the *Dominicans*) should have such a dream; it was to signifie saith he, That by the Splendor of his holiness, and Doctrine he should inflame the whol world, and that was signified (say they) by the fire-brand in his mouth; whereas experience taught otherwise. Now I note this only to shew the vanity of mens spirits in interpreting waies of providence meerly according to their own humors. And thus much for that notable story of *Jacobs taking his brother by the heel*. Now follows the next, and that is,

Text.

— He had strength with God.

Expof.
Gen. 32. 31.
observed.

Now this story refers to *Gen. 31*. you shall find if you cast your eyes upon the Chapter before the 31. that God having bid *Jacob* return into the Land of his Fathers, and to his kindred, he promised him that he would be with him in his journey; yet mark, though God had made him go this journey, and had promised that he would be with him in the journey, yet *Jacob* for all that doth meet with as hard things in the journey as almost a man can read,

trade, or hear of, that ever man did hear of, or meet with in a journey or buſineſs that God ſet him about; he had an expreſs command of God to go, and a promiſe of God that he would be with him in the journey; it would aſk ſome time to ſhew the many hard things that *Jacob* met withal in the journey, but among other of the hard things that he met with, this was a very ſad one, that being to go by the Land of *Seer*, the Country of *Edom* where his brother *Eſau* liv'd, he ſent meſſengers before him; not being altogether without ſome fear, that the old grudge that was in the heart of his brother ſtill remain'd, and that his brother might now have an opportunity for to ſatiſſie his deſire upon him, and according as he fear'd he found it, for having ſent meſſengers to his brother, they return again to him, and bring him word that his brother was coming againſt him with four hundred men in a hoſtile way, ſo manifeſting by the manner of his coming that he did intend miſchief againſt *Jacob*, in Gen. 32. 6. and now upon this the heart of *Jacob* was much diſtreſſed, ſo the text ſaith, *That Jacob was greatly afraid and diſtreſſed*, vehemently afraid, and great ſtraits was upon his ſpirit; now being in ſo great ſtraight, *Jacob* ſeeks to provide for himſelf, he did not preſently conclude and ſay, we are utterly undone, but he would ſee what could be done, ſo though he knew the fury of his brother, yet if it were poſſible but to ſave ſome part of his company he would do it, and ſo he divides them in the way of prudence as might be the beſt way that he conceived for the ſafety of any of them, but though he dealt in a way of prudence for ſafety, yet, *That he truſted not to*, but ſeeks unto the Lord, he would go to prayer in ſo great a ſtraight and extremity that he was in, for ſo in verſe 24. he had been at prayer, and there he was found alone, which cannot be interpreted to no purpoſe but that he might be waiting upon God to know his mind, and to ſeek God. And when he was alone there

We may be forely afflicted in doing that which God commands us. See Judg. 20. 18. & 1 Sam. 4. 1, 2. 10, 11.

Gen. 32. 6.

Verſ. 24.

Gen. 32. 36.
explained

appeared to him in the form of a man that came out against him as an enemy, and as though he would destroy him; not only *Eſau* his brother came out to destroy him, but there comes out one wraſtling against him as though he intended to destroy him likewise, and this man that did appear as a man, the truth is, was no other than God himself, it was *Jesus Christ*, and so he is call'd an Angel; That it was *Christ* appearing in the form of a man there, taking humane shape, it's clear from verse 5. for he is call'd *Jehovah*, and the *Lord of Hosts*, and you shall find in *Gen. 32. 36.* that *Jacob* call'd the name of the place *Peniel*, for saith he, I have seen God face to face, and my life is preserved, so that *Jacob* knew before he had done, he knew it was God, God comes and appears against him as an enemy. even at that time that this holy man *Jacob* was in so great straits as he was, and yet *Jacob* though God did thus appear against him, he did not sink in his heart, but stir'd up all the strength that he had, and wraſtles even with God himself thus appearing like an enemy and prevail'd, and had power at length, though one would have thought that there had been enough to have sunk *Jacob's* spirit, the distress that he was in at that time, his brother coming with four hundred men ready to destroy him, he left alone, one comes and wraſtles with him, yet he had power with God. This is a famous and a notable story as any we have in the old Testament.

Expos. I

And for the First, that which is implied here, *He had power with the Angel*, that is, with God, when he came and wraſtled with him in such a time of so great extremity.

Use. I.

Oh! I beseech you observe this in the first place, This is Gods way with his Saints, sometimes with his best and dearest Saints, that when they are in the greatest dangers, and in the greatest afflictions and troubles, God even then comes and seems to be an enemy to them at that time.

time; for the time that God came & wraſtled with him, and ſeem'd to be as an enemy to him, it was in the time of the greateſt extremity that one would think it's poſſible for a man to be in, you cannot apprehend greater diſtreſſes, or greater cauſe than there was for the diſtreſſes of *Jacob* at this time; A poor man with a few women and children and cattel, and having his brother that owed him a grudge, and had ſought his death, to come with four hundred men in an hoſtile way, and he left alone, and at this time God appears like an enemy to him, this was ſad, a very heavie condition indeed. As God did with *Jacob*, ſo with Chriſt himſelf; when Chriſt was betrayed, God never appeared in outward appearance againſt Chriſt as at that time when his Diſciples left him, juſt in the night when he was to be betrayed then he was in an Agony, and ſweat drops of water and blood, yet when he was in the hands of his enemies, and liſt up to the Croſs, and made a deſiſion to all the world, yet then he cries, *My God, my God, why haſt thou forſaken me?* Forſaken at that time in ſo great a diſtreſſe; *Jacob* in this was even a type of Gods forſaking Chriſt in times of ſuch great diſtreſſes. And ſo we find in *Job*, when he was in ſo great diſtreſſes, yet the terrors of the Almighty were upon him. And *Heman*, with divers others that we might name: 'Tis a point of very great concernment to us; Oh be not diſcouraged, be not diſcouraged you that are the people of God, if at any time you be brought into his condition, for *Jacob* was a type of all the people of God in this caſe, and therefore this ſtory is of very great concernment, Gods waies towards him were a reſemblance of what they are like to be to others afterwards, and to the end of the world, namely this; That the moſt eminent, precious Saints of God muſt not think to be excuſed even from this condition, but when they are brought into the greateſt outward afflictions that poſſibly can be imagined, that God even at that time ſhould appear a-

gainſt.

Uſe.
Encourage-
ment to the
Saints.

gainst them like an enemy, Oh! this is the saddest condition that can be, to any one that hath any acquaintance with God. You shall have many poor Servants of God in affliction will say. As for these afflictions they are heavy indeed upon me, my Estate gon, or Husband gon, or Wife gon, my Friends leave me in this condition, yea, and it may be the hand of God is upon me in sickness, and so one trouble after another; Oh! but though these are heavy, had I but the light of the face of God upon me it would be nothing to me, had I but those comforts that once I had in the assurance of Gods love, it would not be much to me; but when all these outward comforts are gone, and I never saw God appearing like an enemy to me so as at this time, Doth God deal thus with any of his people? Am I not a Reprobate? For God doth use when his People are in affliction, then to appear with the light of his face to comfort and encourage them; but he hath not done so to me, even at this time I find God more terrible to my soul than ever yet I found him, and therefore surely I am but a cast-away: I make no question but some of you may know the meaning of such temptations as these are in the time of your afflictions, or if you have not known the meaning of them hitherto, you may come to know the meaning of them hereafter; and you that have known, or hereafter if you shall know what these things mean, Oh! treasure up this Scripture, it will be worth a world to you, For the Devil wil mightily strengthen himself with this, What, are not you a cast-away? surely God hath rejected you, he would never appear against you in your afflictions if he had any love to you.

2.

Or you may answer the temptation thus:

Yes, yes, I have read in the Book of God, and heard that even thus God dealt with my father Jacob that was so precious.

Quest.

Yea, but was not he in some way of sin?

No,

No, he was in the way that God bad him go on in, and yet even then when he was in ſo great a diſtreſs, God wraſtled with him, never wraſtled more with him, than then, and ſeem'd to come againſt him like an enemy, and ſuch a time as that was, Oh, treaſure up this that your hearts may not ſink in deſpair, in the greateſt afflictions, and ſpiritual diſſentions that are both together.

Only this by the way,

He had power with God.

It appears that when God came thus againſt him to wraſtle with him, God intended no hurt to him, it was but to ſtir up his ſtrength, and to prepare him for great deliverance, and for choice mercies, God at this time did intend to *Jacob* as great a mercie as ever he gave to any of the children of men in this world, and that was this, *That he ſhould have ſtrength to prevail with God*, and as a Prince to prevail with God, and that he ſhould in this be a type of all his people hereafter that they ſhould prevail with God, that he ſhould have his name changed and be called *Israel*, becauſe he was a Prince prevailing with God, and in this he ſhould be honorable to the end of the world, and be ſet up as a type for the comfort of all the Saints to the end of the world; I ſay, it was as great a mercy as ever any meer child of man had in this world, at this time when *Jacob* was in the greateſt depth of affliction almoſt as you can conceive a man to be in.

Therefore oh remember this that it is the way of God when he doth intend the greateſt mercy to any of his people, ſometimes to bring them into the depth of affliction, and therefore do not conclude that never any was ſo afflicted as I have been, why *Jacob* might have ſaid ſo, and yet at that time God had never greater thoughts of mercy than he had to him then, and therefore remember this again, when ſuch kind of temptations work, never any

Anſw.

Text.

Expof. 2.

God ſometimes brings the deepeſt afflictions when he intends the greateſt mercy.

was so afflicted as I have been, grant it, yet it may be there is mercy intended for you at this time, that never yet was granted to any of the children of men before, 'tis possible it may be so, it was so with *Jacob*, and therefore let not your faith flag.

Text.
Expos. 3.

He had power with God; in this great distress that he was in he doth not lie down as a man discouraged, but he stirs up what strength he had, and he falls a wrestling, a wrestling with this man, even with *God* thus appearing against him as an enemy: Oh! thus should the seed of *Jacob* do, you that are the seed of *Jacob*, for so specially your praying Christians in time of distress are call'd by the seed of *Jacob*, [*I said not to the seed of Jacob, seek ye me in vain.*] They are not call'd the seed of *Abraham*, but of *Jacob*, because *Jacob* was so eminent in praying in so great extremity, the seed of *Jacob* should do so, every little opposition that comes upon a sluggish heart, a heart that hath low and mean principles, sinks him presently, I say, take a man or woman that hath but low and mean principles, every little opposition presently damps his spirit and maketh him yeeld and bows him down, and they are ready to say al is gone if they are but opposed a little: Oh! art thou of the seed of *Jacob*? the seed of *Jacob* should never think their condition to be so sad, but there may be recovery; Is it a great affliction that is upon me? am I in great distress? let me so much the more stir up my strength. As I remember it was said of *Alexander*, that when he was in a great danger, saith he, Now there's a danger fit for the mind of an *Alexander*. So, doth God bring into great straights? now there's a straight fit for a gracious heart, for one that is partaker of the Divine Nature to incounter with; stir up therefore what strength thou hast, do not say, I shall never be able to overcome this difficulty, do not say so, for you are not in greater straights than *Jacob* was at this time, and yet mark, *Jacob* had power, and stirs up his power.

It may be you have that ſtrength that will do more than you are aware of, the grace of God is mighty in the hearts of his Saints : Have you never been enabled to do more than ever you thought you ſhould have been enabled to have done ? he ſtirrs up his ſtrength, he doth not lie down ſullen and diſcouraged ; as it's uſual for Chriſtians to do if God doth but afflict them, and ſpecially if he draws but the light of his face a little from them, preſently they lie down diſcouraged, and will not be comforted : Oh ! thou doeſt not ſhew thy ſelf to be of the ſeed of *Jacob*, thou haſt not the ſpirit of thy Father *Jacob* in thee.

By his ſtrength he prevailed with God.

Strength : What ſtrength, you will ſay ?

He had very great bodily ſtrength, he wraſtled partly with bodily ſtrength, as in *Gen. 29. 8. 10.* you ſhall find that *Jacob* was a very ſtrong man of his body, for the Stone of the Well that the Shepherds was ſain to meet together to roul away, *Jacob* took it and roul'd it away preſently ; but certainly he had ſtrength beyond his ordinary bodily ſtrength at this time, God raiſed a bodily ſtrength beyond what ever he had, and it's like beyond what ever man had before ; God raiſed *Sampſon's* bodily ſtrength to be very great, and the power of God was ſeen in that, and may be ſeen much in the elevating of nature in a creature, whereas the Scripture ſaith, *The body that is ſown in weakneſſ, ſhall riſe in power.* I remember *1 Cor. 15. 43*

Luther ſaith, That mens bodies ſhall be raiſed to that ſtrength that they ſhall be able to roſe Mountains as a man roſſeth a Ball. And *Anſelme* hath ſuch an expreſſion tending that way, That the Saints ſhall be ſo ſtrong in the world to come, that if they will they can ſhake the earth at their pleaſure. Surely much bodily ſtrength was here to wraſtle with an Angel ; you know the power of an Angel, one, in one night could ſlay above fourſcore thouſand men, and yet here *Jacob* himſelf wraſtles

K k

with

Text.
Queſt.
Anſw.

with an Angel, that is the Son of God, the Second person in Trinity, that is the Messenger, the Angel of the new Covenant, but especially his spiritual strength was great, wraſtling with his ſoul, the wraſtling of *Faith* that was in his ſoul at that time, that was very great, he had power with his ſpirit when he did prevail.

Obl. 1.

Now from hence obſerve, *That he did prevail with his ſtrength.* That when God ſtrives againſt his ſervants he gives them ſtrength answerable to his ſtriving. Here *Jacob* was in great extremity, and God comes and wraſtles againſt him, but God gives him ſtrength proportionable to his wraſtling; Oh! take this for thy comfort and encouragement, Many times thou art ready to reaſon thus, Alas, I am not able to lie under a little affliction, what ſhall I do if I meet with a greater affliction? certainly then I ſhould ſink. Oh! be not diſcouraged with ſuch unbelieving thoughts, for though thou beſt weak, and it is as much as ever thou canſt do to ſtand under the burden that there is upon thee, now it may be there may be greater burdens, but then there may be greater ſtrength; there was answerable ſtrength put into *Jacob* to wraſtle with thoſe difficulties he was call'd unto: *He will not ſuffer us to be tempted beyond our ſtrength.* And then,

Text,

With HIS ſtrength] What, *Jacob's* ſtrength! Mark, The ſtrength that God puts into us, though it be Gods own, yet when we have it, and work by it, God accounts it as ours, 'tis call'd *Jacobs* ſtrength, though the truth is, it was Gods ſtrength, God himſelf wraſtling with him gives him ſtrength, and yet he will account it *Jacob's* own ſtrength.

Obl. 2.

Further, That's another Note, *It's a great honor to manifeſt much ſtrength in prayer in wraſtling with God;* this was the honor of *Jacob*, O! with his ſtrength he prevailed with God, a great honor to put forth ſtrength in wraſtling with God even in prayer. We ſhould not
come

come with weak and empty prayers, but we ſhould put forth ſtrength; if a Chriſtian hath any ſtrength in the world for any thing, he ſhould have it in prayer: According to the ſtrength of the fire the bullet aſcends; ſo according to what ſtrength we put forth in prayer it's that we prevail with; this ſtrength of *Jacob* was a type of the ſpiritual ſtrength that God gives his Saints when they have to deal with him: and we find in the new Teſtament, there's mention of very great ſtrength that the Saints have by the Grace of God; in *Ephes. 3. 16. According to the riches of his Glory, to be ſtrengthened with might by his Spirit in the inner man.* Mark what expreſſions are here, That they might be ſtrengthened, be ſtrengthened with might, and with might by the Spirit of God, and in the Inner man; and all this according to the riches of his Glory: This is the ſtrength that a Chriſtian may attain to, I ſay, a Chriſtian may here in this world attain to that ſtrength, as it ſhall appear that there is Might added to Strength, and the Spirit of God to enable him to that Might, and that in the Inner man, and that according to the riches of Gods Glory; ſurely the ſtrength is great that is by the Spirit of God, but ſuch ſtrength as ſhall manifeſt the Glory of the Spirit of God, yea, ſuch ſtrength as ſhall manifeſt the riches of the Glory of the Spirit of God, this is the ſtrength that is attainable for Chriſtians, even here in this world: This is that the Apoſtle praies for the *Ephesians*. Oh! let us be aſhamed of our weakneſſes ſeeing there is ſuch ſtrength to be had, Jeſus Chriſt is the Lyon of the Tribe of *Judah*, he hath ſtrength, *And of his fulneſſ we may come to receive Grace for Grace*, Oh! let us not be ſatisfied with faint deſires and wiſhes, when as Jeſus Chriſt is tendered to us as the Fountain of ſtrength.

Eph. 3. 16.

Explained.

Now I appeal to you Chriſtians, Do you walk ſo as that it doth appear that you have ſuch ſtrength as doth manifeſt ſuch riches of the glory of God in you? And

Uſe.

Col. 1. 11.

enlightned.

there's another Scripture, Col. 1. 11. *Strengthened* (saith the text there) *with all might*. Mark : *Strengthened with all might*, with all might, according to his glorious power. Thus Christians should seek for to be strengthened with all might, according to the glorious power of God : To what ? *Unto all patience, and long-suffering, with joyfulness.*

Unto all patience] It may be you have strength to bear some afflictions, you have some patience ; But are you strengthened with *all might* ? and are you strengthened according to the glorious power of God, unto all patience ? And it may be for a time you seem to have some patience ; But hath *Patience* had her perfect work in you ? and is it to all long-suffering ? Though the affliction doth continue a great while, Will you patiently hold out to long-suffering, and that *with joyfulness* ? This is the glory of a Christian, to have strength with God, the glorious power of God strengthening of them to all might, to all patience, with long-suffering, and with joyfulness ; And with his strength he had power with God, and he prevail'd ; he was as a Prince with God, and so, that's the word according to the expression, in Gen. 32. 28. For as a Prince he hath power with God ; whereas it is said in your books, *That with his strength he had power with God*, the words may be as well translated, *He was a Prince with God* ; and then it is repeated, yea, he had power over the Angel, he was a Prince against the Angel, and so prevailed.

Now the main thing in this expression, *That he had power with God as a Prince, and prevailed.* The main thing that is held forth, is this,

Obf. 1.

That the way to prevail with men, it is, to prevail with God : This was an evidence to *Jacob*, that certainly he should prevail against his brother *Esau*, *Esau* came against him to destroy him, and he was afraid, God gave him a certain evidence that he should prevail, saith he, Thou hast prevail'd with me, and there's no fear of prevailing with all the men of the world, now thou hast prevailed with God.

Gen. 32. 28.
Openedעֲרֹךְ
Princeps fuisse.

God. This indeed were a notable point, if one would ſpeak of this at large, and a very uſeful point in theſe times; That the way to prevail with men, it is, *to prevail with God*: What's all the powers of men? they are all at the diſpoſe of God; the work is done when thou haſt but prevail'd with God; thou heareſt of great dangers that there are abroad in the world, but do thou get alone in thy cloſet and fall a waſtling with God, and be waſtling till thou feeleſt thy faith waſtling with God, then thou mayeſt come down and conclude the work is done; no men ſhal ever prevail againſt you that have ſo much intereſt with God, theſe may live joyfully in the world, never need fear the power and the rage of wicked men, they have that within them that helps them to prevail with God, and certainly man cannot prevail againſt them. Our rough brethren have come out againſt us, as here *Eſau* this rough brother of *Jacob* came out againſt him, and yet *Jacob* prevailing with God, prevail'd againſt him: And bleſſed be God, that when our rough brethren have come enraged againſt us, there hath been ſome amongſt us have prevailed with God, and by prevailing with God, have prevailed over them, and againſt them: But though we are delivered from theſe rough brethren, yet we have rough ones in another kind ſtill, that are againſt us; Oh, but let us carry our ſelves blameleſſy, and inoffenſively towards them, that yet behave themſelves roughly and furioſly againſt us, and ſo ſeek to prevail with them that way, in a conſtant carriage of innocence and blameleſſ lives before them, to convince them if it be poſſible of all their miſtakes: But above all, let us ſeek to prevail with God, and then God may turn their hearts, turn the hearts of our rougheſt and furioſeſt brethren, whoſe mouthes are ſo opened as they are, and whoſe pens do go ſo as they do, let's prevail with God, that ſo at length they may come and fall upon their necks as *Eſau* did, and to give them the right hand of fellowſhip;

it's.

It's not impossible that such things may be done, surely one would not have thought that they that were at such a distance as they were, that they should have come so together, surely we have never provoked our brethren so as *Esau* hath done *Jacob* : let's not be troubled more than God would have us, but seek God, and wrastle with God, it's in vain to stand wrastling with them, giving ill word for ill word, and pen for pen, that's not the way, but wrastle with God, and walk convincingly before them, and so you may turn the hearts of our rough brethren, and that in a little time; surely it's not more impossible to soder the spirits of brethren that seem not to be at so great a distance and so imbittered one against another, it is not more impossible to soder them, than it was here with God to soder the spirits of *Esau* and *Jacob*, and to have such a comfortable meeting as there was at this time.

In this prevailing of *Jacob* against *Esau* we have a type of the Churches prevailing against all the ungodly; though the Enemies may be strong and furious, certainly the people of God shall prevail. As before in *Jacobs* taking *Esau* by the heel, there was a type that the people of God shall supplant all the wicked; so in *Jacob's* prevailing at this time, here's a type that certainly the Churches shall prevail let men do what they will, and be as bitter as they will, the *Jacobs* shall prevail at length.

[Expos.

Mark yet further, *With his power he prevailed even over the Angel.*] If you look into the Story you shall find that he did prevail, but it was after he had wrestled a great while; Constancie in wrastling with God will overcome at length, though we do not prevail at first, as *Jacob* did not, but was wrastling all night, and day broke, and then he prevailed : Oh ! be not discouraged though you prevail not at first. Oh ! I have been seeking God thus long, and have not prevailed, but go on still, you know.

know not but that may be done in one hour that hath not been done a long time before.

Mark further, *Jacob* after he was lame prevailed; *Expof.*
Jacob had been wraſtling all night, and got nothing, then the hollow of his thigh was toucht and he was lame, now ſurely he will be overcome; ſhall he prevail now? he that could not prevail when he was ſo long and ſtrong he is not like to prevail now, Oh! this is very uſeful and ſeaſonable for us.

That the times for the Churches prevailing, it is the times
when they are moſt weake, when they are moſt unlikely to prevail, when they are lame, why then is the time for them to prevail; We are ready to think, Oh! if we could not get it when we had ſo much ſtrength, is it like to be done now we have ſo little ſtrength? Now by this *Jacob* came to be more humbled when his thigh was toucht, ſo that he was lame: God uſes to damp means, and to bring even the ſentence of death before he doth intend to bring the greateſt mercies. *Obf.*

Further, *Jacob* though he had a ſtrong Adverſary againſt him, and he wraſtled long with him, and he was lame, yet continuing wraſtling, he grew more reſolute towards the latter end than he was before; for you never read of *Jacob* ſo peremptory before, *I wil not let thee go, until thou bleſſ me;* and that's one thing that's very observable for the ſad condition *Jacob* was in, the hollow of his thigh was toucht, and that likewise ſhould have been added, That the Angel would have been gone, God would have been gon and have left him in that affliction, but then *Jacob's* ſpirit grew up more with a greater reſolution than he had before, *I will not let thee go, except thou bleſſ me:* It ſeems now that *Jacob* had more ſight of him that he was God than he had before. This ſhould be our way in our dealings with God, that when God brings us in the loweſt condition, and God ſeems as if he would leave us, we ſhould ſtir up our ſpirits then, and be

be more resolute and strong than before, Oh! it's time now for the heart to bestir its self, when God is ready to go away, do not say, God will be gone, and therefore sink down sullenly, but it's time for thee then to stir up all that thou hast, and to act faith more then, as if *Jacob* should say, I will try yet one fall more, I will not yield the cause yet, certainly I must not perish; as if *Jacob* should say, it's true, all things seem against me, as if I should be destroyed, but it must not be faith *Jacob*, faith begins to stir, Hath not God bid me come here? have I not the Word of God for it? did not God say, he would do me good in this journey? and though it's true, the providence of God seems to work against me, but yet the Word of God works for me, and I will try whether shall prevail, Gods Word, or Gods Providence: thus *Jacob* wrestles, *I will not let thee go*, as if he should say, I have the Word for what I do, and God hath bound himself by Covenant, and so long, though Heaven and Earth meet together, although I see my brother coming against me, and God departing from me, and all threatening ruin, yet I will believe still that there is mercy for me; This was *Jacobs* last turn (as I may so say) as the trying as it were the last fall in this his wrestling, in opposing the word that he had, with the work of God towards him, and this is a Note of very great use in all our conditions, let us not lay so much weight upon any Work of God as upon the Word of God, let us build upon the Word rather than fear the Works, for it hath been the usual way of God when he hath given out a Word that his Works hath seem'd to go quite cross, as not only in our father *Jacob*, but even in our father *Abraham*, What was the Word of God to *Abraham*? There was two promises by God made to *Abraham*, one was this, That he would bring him into a Land that flowed with milk and hony. And a second, That he would make his seed as the Stars in the Firmament. Wel, here was Gods Word,

Two Promises to *Abraham*.

- 1.
- 2.

Word, But how was Gods Work? The very next thing that you hear of him, he was carried into *Canaan*, after he had left all his friends and was ready to ſtarve preſently, now the word is, *Thou ſhalt be brought into a Land that flows with milk and honey*; and aſſoon as ever he comes into that Land he was ready to ſtarve. Here's a Land indeed!

And then a ſecond Promiſe of having his ſeed as the Stars of Heaven; *Abraham* was twenty five yeers after this before he had any one child of the Promiſe, and he grew old, and alſo his wife: Well, he had at length one, and God commands him to kill that one, to ſacrifice that one; But what a work is here? how quite contrary to the Word? Well he was ſaved; and *Iſaac* is forty yeers before he marries; here's ſixty five yeers gone from the promiſe, and there's but even one of his ſeed that muſt be as the Stars of Heaven, at length *Iſaac* marries and he was twenty yeers without a child, here's eighty five yeers and but only one birth from him; yea, and after that the ſtory will make it out, that *Jacob* was above fourſcore yeers before he married and had any children, there's between eight and nine ſcore yeers gone, and here's but only *Iſaac* and *Jacob*. How doth the Work of God ſeem againſt his Word in appearance? It's the way of God, and therefore let us never trouble ourſelves about Gods Works; he came indeed afterwards with his Works and fulfilled his Word to the uttermoſt, but for the preſent it ſeem'd to be againſt it. Oh! lay up this as a leſſon, you will have uſe of it many, and many a time. It follows.

With his ſtrength he prevailed.

Text

Prevailing at laſt will recompence all our ſtrivings; Jacob was fully recompenced; here he ſpeaks in a way of recompence of Jacob after his ſtriving, Oh! it was a hard

Obſ.

wrestling, I, but he prevail'd at length. And so it will be with all the people of God, let them go on and wrestle, and though things be hard for the present, when mercy comes it will pay for all: Oh! thou wilt hereafter see no cause of repenting that ever thou didest continue in this wrestling with God, Oh! thou wilt see cause to bless God: blessed be God that kept up my heart all this while; Oh! God knows that many times it was ready to sink, and if I had left off, what had become of me? I had lost the mercy that now I find; but I continued through Gods mercy, and now he is come, he is come at length; Prevailing recompences all our labor and trouble in seeking.

Prevailing recompences all our labor in seeking.

Well, he prevail'd, but what's this to this people of *Israel*? Thus; this was to shew, the base degenerateness of this people, as if he should say, Oh! of what a brave spirit was your Father *Jacob*, but you, you are a base people, you basely subject your selves to Heathens, to Idols; your father was of a brave spirit indeed, and would not have subjected himself to any creature in the world, yea, he would wrestle with God himself when he had his Word for it; Oh! but it is otherwise with *Jacob's* posterity, you can crouch to every base thing, you will crouch to the humors of men in the Worship of God, and do any thing to save your skin saith he, you are unworthy to be counted of the posterity of *Jacob*: that's the meaning of the Prophet here: *Jacob's* posterity indeed they should be prevailers upon the world, above temptations, it's unseemly for one of the seed of *Iacob* to yeeld to the base lusts, and the humors of men; what, shall we yeeld to a base lust when *Iacob* would not yeeld to the Almighty, but prevail'd with him? are we of the seed of *Iacob* now? Oh! we are of low, mean spirits, led aside of every vanity, and overcome with every difficulty. But how did he prevail? in what way did he put forth this his strength? It follows;

V E R. 4.

He wept, and he made ſupplication.

THis weeping of *Jacob* is not recorded in the History of *Genesis*, nor in all the Book of God, but only here; his ſupplication is recorded, but not his weeping: therefore his weeping was had either from hand to hand, by way of tradition, (it was known that when he wraſtled ſo with the Angel he prevailed) or otherwiſe by Revelation, but certain it was that he wept when he did wraſtle: There are many ridiculous conceits of the Jews, and ſome old Writers about this, they ſay it was the Angel that fell a weeping, and prayed *Jacob* to let him alone, thus they carry it; But to take it generally as our Divines do, that *Jacob* wept, and made ſupplication, and ſo prevailed with God, *Jacob's* heart was preſt in the condition that he was in, and ſo preſt, that it cauſed tears to bubble from him, and no mervail though tears came from him, his heart could not but be full, for when he came to think thus with himſelf, What, after I have ſerved ſuch a hard ſervice under *Laban* my Uncle, and God bad me come away from him, which I took to be ſuch a great mercy from God to deliver me, yet how ſoon was I preſently in danger of my life, even my Uncle *Laban* purſuing of me, and God delivered me there; And muſt I now fall into the hand of my Brother? is the day come for him now to have his rage upon me? I ſee little other likelihood, his ſtrength is great, and God himſelf appears againſt me, and I have been wraſtling a great while, and I can get nothing from God, but that it's likely here I muſt die and periſh, yea, and that God ſhould leave me thus as he doth, that God ſhould appear a greater enemy to me than my Brother *Eſau*, and lame me: Oh! now might not this be a ſign that God intends to deſtroy me, yea, God would be gone too when I am

A Jewiſh
fiction.

Simile.

in such a strait as this is; Oh! this makes him weep. As a poor child when it is in straits and is crying to the mother, the mother bears it and strikes it, yea, the mother will be gone and leave it in those straits; Can you blame the child though it cry? So it was here, *Jacob* was in straits, and was seeking God, and God beats him and makes him cry, and would be gone; Oh! this doth press tears out of the eyes of *Jacob*; Oh! what will become of me now? As if *Jacob* should have said, Were it that I should perish alone it were not so much, but my Wives perish, and how can mine eyes be able to see their destruction? yea, it may be they will be ravished before mine eyes by these rude Soldiers: These kind of workings in *Jacob's* spirit you cannot but conceive that it must draw tears; he wept before the Angel, considering this his fore distressed condition.

And on the other side, where were thoughts would make him weep too, The thoughts of his *Misery*, and the reasoning of his *Faith*, when he considered; I, but surely I am in the way of God though I be in a great deal of danger, I have the Promise of God, I have his Covenant with me, I have to deal with the Holy, Blessed and Gracious God in all my waies, Who knows but that my extremity may be Gods opportunity? The heart of my brother it is certainly in the hand of God, and all Creatures are in Gods hands too: Now the workings of Faith would make one to weep as well as of Fear and Trouble, and it were well if we could weep on both sides: Sometimes you roul in your thoughts all the aggravations of your afflictions, and they make you weep: Now can you roul in your thoughts the aggravations of Gods Goodness and Mercy, and can that make you weep? The end why God brought *Jacob* into this condition, to sal a weeping before the Angel, it was, That he might humble him, and break his heart before he gives him deliverance; for it was one of the greatest honors (as we intimated before).

fore) that God did for *Jacob* that ever he did to man, therefore God would bring him very low before he would raiſe him ſo high, and make him fall a weeping aſwel as praying before he ſhould have the Mercy; Oh! this is Gods way, He will bring men very low, to humble them before they ſhall have mercy, therefore when mens hearts are high and lofty, ſtout and hard, they are not in a way of Mercy from God; but when mens hearts begin to break, thaw and melt, and are tender, then they are in a way of mercy, as here; So we find it often in Scripture that God intending mercy firſt, breaks the heart and melts it by mourning and ſorrowing, as *Joſiah*, you know that was his condition, his heart melted when he heard the Law; and God ſends preſently a Promise of Mercy to him: and in *Jeremiah*, there the Lord promiſes his People, *That he will bring them with weeping, and with ſup- plications, that ſhall be the way.*

One Note or two more: *It becomes the moſt generous and magnanimous ſpirit, to have his heart breaking, and to expreſs his heart breaking with tears before God; It is an excellent thing to ſee a man of a brave ſpirit, ſtrong and full of courage in any ſervice of God, and yet when he comes to have to deal with God, to have a melting, tender and ſoft ſpirit in his dealings with God. If you ſhould ſee now a great Captain or General that were brave and magnanimous when he was abroad in the field about any difficult work, but when he comes before God in Prayer, there he can weep like a child, there he can mourn and lament, and his heart break aſſoon as a child; this is an excellent ſpirit now, ſpirits that can turn according to what God calls them to, this way or that way, can be ſtout and hardy in a work that requires ſtoutneſs, and can be ſoft tender and yeelding in ſuch a work that requires ſuch things: Thus was our father *Jacob*: Oh! to have tender hearted Captains and Generals, to have couragious ſpirits, yet broken-hearted ſpirits, to mix the work of Grace*

Note.

thus

Weeping suitable to an high spirit.

1.

2.

thus it is most excellent, and it becomes the most bravest spirit in the world, not only to fall down to prayer, but to weep before the Lord; some men think it's too low a thing to fall a weeping in prayer, as if it were a womanish and a childish thing; Oh! it's an argument that thy heart is carnal and base to think, that it's for want of understanding, I say, this is evil, and it comes from much corruption in the heart for to think it either beneath a brave spirit, or beneath a prudent spirit; I'll give you one example that weeping is not beneath a brave spirit, this is enough, and also that of *David*, no man did shed more tears in the presence of God than *David* that brave Captain; but to put both together, I'll set before you the example of Jesus Christ, in *Heb. 5. 7.* the text saith, *That in the daies of his flesh he offered up prayers and supplications;* (how?) *with strong cries and tears:* even Jesus Christ, the Son of God, God blessed for ever, he that was equal with the Father, the Lyon of the Tribe of *Judah*, he that had all strength and power, and had all the treasures of wisdom hid in him, and the fulness of the Godhead dwelt bodily in him, and yet when he had to deal with the Father, he offers up prayers, with strong cries and tears. Doth it become the Captain of our salvation in his seeking of God to weep? know then, it is not unbecoming any man or woman: Are you of the seed of *Jacob*? then when you would prevail with God labor to work your hearts even so as you may express your affections, outwardly labor to do it in prayer, it will help to break thy heart: As a broken heart will cause outward expressions, so outward expressions will be a further cause to break the heart. And work thy heart by al arguments thou canst to come to that tenderness and softness, that thou mayest be like the Captain of thy Salvation, when thou art crying to God to cry even with tears before him, and when thy heart is so broken with tears, then exercise thy faith upon the prayer of

of Jeſus Chriſt. Now it is through the Spirit of Jeſus Chriſt that my heart doth thus break, but I do not reſt upon theſe, God forbid that I ſhould reſt upon my enlargements, upon my breakings; No, but I will reſt upon the breakings of Jeſu Chriſt, who in the daies of his fleſh did ſend up mighty cries with tears to God, and was heard, he prevail'd.

—He made ſupplication.

Text.

Supplication (or prayer) it is the great prevailing Ordinance with God; that's the Note. It hath been the great Engin that hath carried things on in the world, Prayer, in Revel. 8. 4. The prayers of the Saints were offered up, and voices of Thunder, and Lightning, and Earthquakes followed when they were offered. Obf. Rev. 8. 4. Opened.

Prayers of the Saints can move Heaven and Earth, they can prevail with the God of Heaven and Earth. The *Praying Legion*, was called the *Thundering Legion*. And Luther ſaith of prayers, they are our Guns, our Cannons, our Prayers can prevail more than Cannons; The Saints have alwaies put their great ſtrength upon Prayer. It's a very obſervable Scripture. *Pſal. 109. 4. For my love, they are my adverſaries* (but what then?) *But I pray; it is in your books, But I give my ſelf to prayer, but the words, Give my ſelf, you may obſerve printed in another diſtinct Character, which is to note that thoſe words are not in the Original, but added by the Translators, and in that they dealt *faithfully; but if you read it as it is in the Hebrew it is, For my love, they are my adverſaries; but I pray: as if he ſhould ſay, that's my refuge, I account prayer to be the great help that I have, when they are my adverſaries and rail upon me, I will not rail upon them again; when they oppoſe me, I will not oppoſe them again; but I pray, I'll pray to my God, and I make account I have help enough there to reſiſt my enemies that I have. Jacob prevailed over* Bombardo noſtre.

For the ſenſe is more full and cleer by that addition.

over the Angel by supplication. It's a good sign of a gracious heart to lay the weight of business upon prayer. But I will not enter into this common place of the excellency or power of Prayer and Supplication, but only this, It's not every prayer that will prevail so with God.

Quest.
Answ.

What prayer will then?

Such a prayer as *Jacob's* was, in *Gen. 32. 9.* there you shall find how your Father *Jacob* prayed, and there are excellent Ingredients; saith the text, *And Jacob said, O God of my Father Abraham, and God of my Father Isaac, &c.*

2 Faith.

That's the First Ingredient to Prayer, *Faith in the Covenant of God*, upon that the strength of any prayer most depends; Indeed to have strong Expressions, and Affections in prayer are good; but Strength of Faith in the Covenant of God is the greatest strength of prayer, and it was with this strength that *Jacob* did prevail: Oh! God of my Father *Abraham*, and God of my Father *Isaac*, as if he should say, Oh! thou God that hast entred into Covenant with my Father *Abraham*, and *Isaac*, O God, remember thy COVENANT, O God, I rest upon thy COVENANT, the COVENANT of Grace that thou hast made with them, for so certainly that with *Abraham* and *Isaac* was the same, for it's said, *That Circumcision was the sign and seal of the righteousness that he had by Faith. And in Thee shall all the Nations of the Earth be blessed:* There was the Covenant of Grace. Now O Lord God, it is the Covenant of Grace that I rest upon in these my straits. When you are in any strait, and go to God in prayer, if you can have recourse to the Covenant of Grace, and ad your faith upon Gods Covenant with you, Oh! that will be a strong prayer. When there are but words in prayer they vanish as the wind, but when there is much faith in prayer, that makes it to prevail; the prayer of faith, that's prevalent, saith the Apostle *James*, that's

Rom. 4.

Jam. 5.

that's the firſt ingredient in his prayer, he made ſupplication and exerciſes faith in the Covenant.

And then the ſecond was, *His appeal to God that he was in the way that he had ſet him;* He could appeal thus to God; which ſaidſt unto me, *Return unto thy Country, and to thy Kindred.* Why Lord, am I out of my way? am I not in the way that thou haſt ſet me? I met with difficulties in my way, but Lord, thou ſaideſt to me, Return unto thy Country, thou biddeſt me return; ſo that's an excellent ingredient in prayer, and adds much ſtrength, when the ſoul in prayer can come to God and ſay, O Lord, there is this and this difficulty befallen me, but Lord, I am in the way that thou haſt ſet me, I am doing thy work, I am not out of my way. For any man or woman to be out of their way that God hath ſet them in will mightily damp their hearts in prayer. And it's a mighty encouragement to prayer, and carries it on with mighty ſtrength when the ſoul can appeal to God, Lord, whatſoever ſtraits I meet withal, yet I am in thy way.

Then the Third thing in prayer, It is the pleading of a particular Promise, *And I will deal well with thee.*] God made a Promise to *Jacob* in particular that he would deal well with him in his journey that he went. And the more faith we have to take hold upon particular promiſes that concerns the particular buſineſs we pray about, if we pray about any buſineſs, though it's true, the great ſtrength is in the great Promise, the Covenant of Grace, But then it adds much ſtrength likewiſe to have uſe of particular Promiſes that concerns the very buſineſs we are about, and it's a very good thing when we go about a buſineſs that hath difficulty in it to ſearch the Word, and to ſee what Promiſes there are that doth more particularly concern the buſineſs we go about.

The Fourth Ingredient it was, his Acknowledgment, *Sence of un-*
M m and *worthineſs.*

and Sence of his own unworthineß, and vileness, in ver. 10. *I am not worthy of the least of thy mercies and of all the truth which thou hast shewn unto thy Servant.* When the soul comes with humility before God in Prayer, and is truly sensible of its unworthiness of any mercy, Lord, I am not worthy of the least crum of bread, but rather worthy to be cast out from thy presence for ever, it's an easie matter for men and women to have such words in their mouths, but to have this indeed in their hearts in prayer, adds very much strength to prayer.

5. The Fifth Ingredient in his prayer it was, *The acknowledgment of the mercy that he had received, and of the truth of God in fulfilling Promises;* and both adds much strength to prayer, to take notice of what God hath done for us, to take notice how God hath fulfil'd his Word in great measure for us: when we are praying, we many times are sensible only of what we would have, but not of what we receive; and the vehemencie of our desires after what we would have, doth take away our apprehensions, and hinders our acknowledgment of the mercies we have had already; but when thou comest to prayer, whatsoever thy condition be, though in never such great straits, yet acknowledg what thou hast already, be willing to praise God in the lowest condition that thou art in.

6. And then he doth proceed further, and looks back to his former meanness that once he was in; *For with my staff passed I over this Jordan, and now I am become two bands:* that's a further expression of his humility, and Gods further mercy.

7. And then the next thing is the great sence of what he praies for, *Deliver me I pray thee from the hand of my Brother, from the hand of Esau, for I fear him lest he will come and smite me, and the mother with the children.* Lord, I do not speak words that have expressions in them without sence of my heart, for Lord, as I am crying to thee for help against my Brother, I do apprehend my great extremity,

tremity, Lord, I fear him leſt he come and ſmite me, with the mother and the children.

When we come to prayer, we muſt not have words, that are puſt-up words, and have little in them, but there muſt be as much ſence of the thing that we pray for, as the words that we ſpeak do ſeem to import & carry with them; many times we have great words, and little ſence, and that makes our prayers to be ſo empty.

And then the next thing in his prayer it was, *The ſtrong arguments that he did uſe with God*; though it's true, That what we can ſay to God cannot move God, yet it may move our own hearts, and God would have us to uſe ſtrong arguments in prayer; *And thou ſaideſt* (in ver. 12.) *I will ſurely do thee good, and make thy ſeed as the ſand on the Sea which cannot be numbred for multitude.* As if he ſhould ſay, Lord, how will thy promiſe be fulfill'd? didſt thou not ſay that my ſeed ſhould be as the ſand of the Sea? now if the mother and children be cut off, what will become of thy Promiſe?

God is ſo indulgent as to ſuffer us to plead our cauſe with him. And theſe pleading prayers are ſtrong prayers, he wept and made ſupplication, ſo he prevail'd with God. Now labor you, (if you be of the ſeed of Jacob) to pray as your Father Jacob did. But ſo much ſhall ſuffice for that Second Hiſtory, about Jacob's prevailing with the Angel.

Now the Third Hiſtory follows :

He found him in Bethel, and there he ſpake with us.

Text.

The words in the Hebrew are, *He [will] find us in Bethel, and there he ſpake with us.* As if it were an encouraging word of the Angel to Jacob, that God would find him in Bethel; and indeed the Gramatical ſence of the words would carry ſuch a ſence, but rather, becauſe the Learned know that the word is often uſed for the Preter

Uſe.

8.

Strong Arguments.

Uſe.

יִנְדְּבֵנוּ

tense in the Hebrew, and it's more according to the scope of the place, to reade them as you have them in your books, *He found him in Bethel, and there he spake with us.* That is, He found *Jacob* in *Bethel*, and spake to *Jacob*, and in speaking to *Jacob*, he spake unto us all.

Expos.

Now for the opening of this History, and the shewing how it futes with the scope of the Prophet in this place. We reade in Scripture of two Meetings that God and *Jacob* had together at *Bethel*, and this Text in *Hosea* doth refer to them both, God finds him in *Bethel* two times and spake with *Jacob*, and spake to us both thote times.

1. The First time for fear of danger he fled from his brother, when his brother had mischievous thoughts against him, after he got the blessing from him.

2. And the Second time (again) after his wrastring with the Angel God meets him in *Bethel*.

The First of these you have in *Gen* 28. 10. and the Second in *Gen*. 35. 1. and so on. And it's necessary to refer to those two Scriptures for the interpretation of this Scripture, you will not know what it means else.

1. He finds him in *Bethel*, *Gen*. 28. 10. yea indeed, for *Jacob* he lay asleep, with a stone under his head, he saw a vision of Angels ascending, and descending from Heaven, and God speak excellent things unto him. But the Note is,

Obs.

That God finds his People many times when they little think of him: He comes unto his People in waies of mercy when they scarce dream of it: *Jacob* was but in a dream at this time, and yet God came in very wonderful waies of mercy towards him.

Use.

Oh! how often hath God found us in this way? how often may many of you say, that the Lord hath come unexpectedly to you in waies of mercy? that you never made account of such mercies as you have met withal. Oh! when unexpected mercies come, we should consider that God found us, whereas our sins might have found

us; but the mercies of God have found us out.

And the other time that God found *Jacob*, it was when he was in great diſtreſs, after his daughter *Dinah* had been deſloured, and his ſons *Simeon* and *Levi* had committed that great outrage againſt the *Shechemites*, ſo great an outrage as to kill the City, and upon that *Jacob* and all his family was in great danger of being deſtroyed, for the act was ſo foul, that it could not but make all the people (as *Jacob* thought) to abhor him, and would be a cauſe that they ſhould all riſe againſt him, and utterly to cut him off, therefore in *Gen. 34. 30.* *Jacob* tels his ſons, that they had made him to ſlink among the inhabitants of the Land, ſo that he was afraid they would gather together and deſtroy him and his houſe; no queſtion the diſtreſs that *Jacob* was in, was very great, that his daughter ſhould be deſloured by the uncircumciſed ones, and that his two ſons ſhould commit ſuch an outrage, and ſhould endanger him to be deſtroyed utterly by them; For, who would have thought but that all the Inhabitants of the Land ſhould have riſen againſt him, and have cut him off? Now the next thing that we hear of, God meets with him at *Bethel*, and ſpeaks very gracious things to him there, and he did not only ſpeak to him, but there he ſpoke with us.

That is, God meeting with *Jacob* in *Bethel*, that which he ſpoke to him there concern'd us as well as it concern'd *Jacob*. An expreſſion to the ſame purpoſe we have in *Pſal. 66. 6.* He turned the Sea into dry land: they went through the Floud on foot: there We did rejoyce in him: For indeed the mercy of God towards the *Iſralites* at that time that did rejoyce them, was a matter of Rejoycing for us. Whatſoever is written, is written for our learning, 'tis as if God ſpoke to us: That which God ſpoke to *Abraham*, [*I am God Alſufficient; walk before me, and be upright*] he ſpoke that to us, he ſpoke that to thee and me. That that God ſpoke to *Joſhua*, *I will never leave thee, nor forſake thee*; *Joſh. 1. 5.*
that

with
Heb. 13.5.

that the Apostle to the *Hebrews* applies to the Christians at that time: that he spake to us, he spake it to thee and me; if we be *BELIEVERS*, that that God spake to the distressed and afflicted ones in *Psal. 102*. *He will regard the prayer of the destitute, and not despise their prayer*, that he spake to us, for in ver. 18. *This shall be written for the Generations to come*. And that which God spake to Jacob at these two several times in *Bethel*, it's written for the Generations to come, it's written for us, Well then, what was it? What was the special thing that God spake to Jacob when he found him at *Bethel*? and what was that to us? Ple shew you many things, There are nine or ten notable things to be observed by us, which God spake unto us:

What God
spake to Jacob
and to us at
Bethel.

Obf. 1.

The first thing that he spake to Jacob that concerns us as well as himself was this, *That the foundation of the comfort of the Saints it is in the Covenant of God*. That he spake to us there, *Gen. 28. 13*. when he appeared to Jacob, what said he to him? *I am the God of Abraham, thy Father, and the God of Isaac*; Jacob was flying for his life then, and this was to comfort him in his danger, *I am the God of Abraham, thy Father, the God of Isaac*; then he spake this to us, that the foundation of the comforts of the Saints in the times of their distresses, it is the Covenant of Grace that God hath made with them, and their fathers before them.

Obf. 2.

The second thing was this, *That the seed of Jacob are the inheritors of the Land of Canaan*; for so he told him, *The Land wherein thou liest, I'll give to thee, and to thy seed*. Now this concerns us, that the seed of Jacob shall inherit the Land of *Canaan*, That was typified by it. There are some that have a thought that yet there shall be an inheritance of the Land of *Canaan* by the faithful seed of Jacob, but however, this certainly he spake to us, that all the seed of Jacob are the Inheritors of the Land of *Canaan* one way or other, take it in the *Literal*, or in the *Typical* Sense.

The

The Third thing was, *God would have faith raised to believe in mercies promised, even when there is a great deal of unlikelihoood of the fulfilling of it; that's the Third thing he he ſpoke of to us there; he tells Jacob there at that time when he was a poor, lone man, with his ſtaff, and no proviſion but a ſtone for his pillow, then he tells him of making good his promiſe, it was as unlikely a time as could be, a poor, lone man that Jacob was, went over with his ſtaff at that time, and that he ſhould have ſuch a Promiſe fulfill'd, and his ſeed to be ſo great, and to inherit the hand of Canaan, how unlikely was this? But God would have him to exerciſe his faith upon the Promiſe at this time when there was ſuch a great unlikelihoood of it.*

Obſ. 3.

The Fourth thing is this, *That the multiplying of the Church is a great bleſſing, for ſaith he, thy ſeed ſhall be thus and thus, as the ſand of the Sea ſhore, I'll encrease my Church abundantly from thy loyns.*

Obſ. 4.

Fifthly, *Promiſes defer'd, though they are to be looked upon as certain as ever they were, Yet the Saints of God have need of renewing of Promiſes, even thoſe that have moſt faith. God renews the ſame Promiſe to him that was made; before God had promiſed to Abraham to make his ſeed great, but the truth is, that the Promiſe though it be as certain as before, yet it had been a long time and there was little come of it.*

Obſ. 5.

And then the Sixth thing was this, *That the bleſſing which comes to the world, it is by the Promiſed ſeed. He tells him that in his ſeed all the Nations of the Earth ſhould be bleſſed; the great bleſſing of the world is, by the Promiſed ſeed, by Jeſus Chriſt.*

Obſ. 6.

And then the Seventh thing was, *That we Gentils were in Gods heart, to do good unto us for thouſands of years ſince; Though at that time we were as Dogs, yet it was in Gods heart to bleſs us. Oh! this is a comfortable ſpeech to us, it concerns us Gentils in a more ſpecial manner, than it did.*

Obſ. 7.

did them that *Hosea* did prophesie to at this time.

And then the Eighth thing is, *That the Presence of God and his Protection, is the only Encouragement of the Saints in their waies.* For in *Verf. 15.* saith God, *Behold, I am with thee, and I will keep thee in all places whither thou goest; this he spake to us; this the Saints should make high account of.*

Obs. 9

And then the Ninth thing is, *That though Promises be not yet fulfilled, yet God is still working towards their fulfilling; for so he tels him, I will not leave thee until I have done all that I have promised to thee, though you cannot see how my Administrations towards you do any way work for the fulfilling of my Promise, yet know I will not leave you until I have fulfilled my Promises.*

Obs. 10.

And then the last thing is this which God spake to us there, he tels us of *the constancy of his Mercy and faithfulness,* that however things may go with us here for a while, yet the mery of God continues, the line of Gods mercy is not cut asunder, but his faithfulness is carried along till all the good that he hath promised, or that Faith can beleieve shal be granted to us, for so he tels *Iacob* there, *I will not leave thee till I have done that which I have spoke to thee of.* All this he spake with us. That's the first time of Gods meeting with *Iacob* in *Bethel*.

The Second
story implied
in the Text.

Now the Second time that he met with *Iacob* in *Bethel*, it is in *Gen. 35. 10.* and there see what God spake with us, there God changes his Name to *Israel*, there God confirms his Promise and Covenant to him again as before, God there remembers his prevailing with him, and his wrafling with him, and in that God tells us he remembers our fervent prayers, after they are gone, yet his heart is upon them, there he confirm'd his name, *Israel*, and confirm'd his Promise; That's that he spake with us there too.

Obs. 1.

That the Saints have need of the confirmation of mercies, especially the Covenant.

But

But then further, Gods preſenteng himſelf to the ſoul as God Almighty, that's a great help to faith. I am God Almighty, ſaith he there, thou haſt had experience of my Almighty power in turning the heart of thy Brother, and now thou art in a great danger. Becauſe thou art few in number, thou art afraid of the people of the Land, but I am God Almighty ; There's little power in Thee, but there's great power in Me. The Conſideration of Gods Almighty power, is that that ſhould help the Saints in the midſt of all their ſtraights and afflictions.

Obſ. 2.

We find in Scripture that God very ſeldom when he ſpeaks of his Almighty Power, ſpeaks of his willingneſs to do them good, for that God would have his people take for granted, that's implied in his Covenant that he made with them at firſt.

And then laſtly, When *Iacob* was afraid of being cut off becauſe he was few in number, now God preſents himſelf as God Almighty, and he bleſſes him now with fruitfulneſs, and tells him he will multiply him to a company of Nations, and Kings ſhall come out of his loyns ; In this we have an excellent leſſon that God ſpeaks to us.

That God delights to receive his people in their fears with ſutable, and ſeaſonable mercies. *Iacob* was never in greater fears than at thoſe two times, yet now the Lord comes at this time of his great ſtraits, and tells him now of multiplying of him to many Nations, and that Kings ſhould come out of his loyns ; at that time when he was afraid that the Nations ſhould come and deſtroy all that belonged to him, at that time God tells him that Kings ſhould come out of his loyns : Oh ! the Lord delights to revive his people in their fears, and doth come with ſutable mercies to them.

Obſ. 3.

Oh it ſhould teach us to be tender-hearted towards the Saints that are in fears and troubles, and to labor to

Uſe.

comfort our Brethren with seasonable and suitable mercies, *And especially after great conflicts*, that's observable; for *Jacob* had been wraſtling with God not long before, and after these great conflicts God comes with the manifestation of great mercies, this God spake to us there, *That we should not be discouraged, though God bring us into great conflicts*; because after those times are the seasons for God to speak the most comfortable, and the most encouraging things unto us. *There God spake to us.* So you see the Third Story thus opened unto you, and the usefulness of it, I know scarce a Scripture fuller than these two verses.

And the Reason why the Prophet brings this Third Story to upbraid this people is this; as if he should say thus;

The scope of
the Text.

First, Your Father *Jacob*, he worshiped the true God in *Bethel*; you worship the Calf in *Bethel*, (For you know that in *Dan* and *Bethel* the Calves were set up) as if the Prophet should say, Are you the Children of *Jacob*? did *Jacob* worship an Idol in *Bethel*? No, God found him in *Bethel*, and God spake with him there; but you shorship a Calf in *Bethel*.

Secondly, God made gracious promises to your father *Jacob* in *Bethel*, you slight them, you regard them not, you go to shifting courses for your selves and dare not rely upon Promises as your Father *Jacob* did.

Thirdly, You pollute the place that God had made his House, that place where there were such gracious manifestations of God, you pollute it. It's an aggravation of sin to sin in those places where God hath shewed much mercy.

And then lastly, You are gone from the Covenant that your Father *Jacob* made with God at *Bethel*, your Father *Jacob* (as God renewed his Covenant) enters into Covenant himself with God at *Bethel*, and saith, that the Lord should be his God; But have not you forsaken
that

that Covenant? you do not ſtand to the Covenant that your Father *Jacob* did make at *Bethel*. It follows.

VER. 5.

Even the Lord God of Hoſts, the Lord in his Memorial.

HE that appeared to your Father *Jacob* was no other than the Lord of Hoſts, *Jehovah*, and *Jehovah* is his memorial. Expoſ.

Your Father *Jacob* converſed with God, he had great power with the great God, the Lord of Hoſts, *Jehovah*. You forſake this God, you ſee no ſuch excellency in him, you rather turn to Idols.

The Lord of Hoſts.

But how doth the Prophet make uſe of this Title of God, *The Lord of Hoſts*?

Queſt.

It is in reference unto thoſe Hoſts of God that appeared to *Jacob* a little before he met with his Brother *Eſau*, the Prophet is ſpeaking of the ſtory of *Jacob's* meeting with *Eſau*, and how he then wraſtled with God, upon which his name was changed, in *Gen. 32. 1, 2.* the text ſaith, *The Angels of God met him. And when Jacob ſaw them, he ſaid; This is Gods Hoſt: This* hath reference to that place. The Hoſts of God appeared to *Jacob* juſt upon this time of his wraſtling, and the text ſaith there, *He called the name of the place Mahanaim, that is, two Hoſts, or two Camps. Saith Hoſea, The Lord of Hoſts is his name,* as if he ſhould ſay, It is the ſame Lord that was the Lord of Hoſts that appeared to *Jacob* your Father a little before his wraſtling, it's the ſame God, he remains the ſame God ſtill, and your ſin is againſt that God, and return unto that God that is this Lord of Hoſts.

Anſw.

Now for this Title, *The Lord of Hoſt.*

Lord of
Hosts.

[*The glorious
Name of the
Lord of Hosts* :
the Title of a
Book of the
Authors, be-
ing one of the
first in defence
of the Wars
on the Parlia-
ments side]

An impartial
story of the
late Wars
would tend
much to Gods
glory.

That which you see this morning, may put you in mind a little of it, yet I shall not speak much of it now, Because you that have been Auditors here, and others too, may know, that even in this place I have preached upon that Title, *The Lord of Hosts*, That glorious Name of God, the Lord of Hosts, and likewise published it, I opened that Title some yeers since, because God did appear to England in that Title, the Lord of Hosts more fully than in former times. Therefore to the end that we in this Land might learn now to sanctifie that Name of God, *The Lord of Hosts*, I endeavored to open it as I was able unto you, to shew what glory of God was in that Name, that we might sanctifie it; and since that time the Lord hath given us more occasion to sanctifie that Name of his than formerly, indeed this Title, *Lord of Hosts*, as well as *Iehovah* is the Memorial of God, and should be to the posterity that remains, we should tell the posterity after how the Lord hath manifested himself the Lord of Hosts among us; if ever God appeared in the Glory of this Title in any Country and Nation, then he hath done it here: It is from the Lord of Hosts that our Armies have prevailed so as they have done; one that hath but half an eye (as we use to say) can see it. Had God wrought our Victory by a company of *Old, Brave, Gallant Soldiers*, and by *Mighty Armies*, then the Glory of God as the Lord of Hosts had been eclipsed in some measure, but when as such great things have been done, as scarce any story can tell us, since *Ioshua's* time, the great things that have been done as have been here in this Kingdom within this twelve months, I say the most remarkable story it will be, of what hath been done, as ever we read of in any stories. How wil the Lord of Hosts be in his memorial if these Stories be set out to the life, lustre, and verity of them! the children that are not yet born will learn to magnifie God by this Name of his, Lord of Hosts, that such things should be done by an Ar-
my

my so contemptible in the eye of flesh and blood as this The New-our Army was, it is no other than the Lord of Hosts that Model at first hath appeared for us.

And in that God hath manifested himself by his own people so much; I will give you one Scripture which I do not remember I made use of then, to shew you what the Hosts of God are besides the Angels, there's the Angels, and Sun, and Moon, and Stars, and the whol works of Creation, there are two special Armies that God hath besides the Sun, Moon, and Stars, and the works of Creation in general. There are two Armies, The Saints, and the Angels, these I may call *Mahansim*, the two Hosts of God, the Angels, and the Saints. For that of the Angels I shall not need to give you Scripture. But for the People of God, that they are call'd the Hosts in way of distinction from all other of the Hosts of God: Gods own people (I say) God glories in as his Hosts in way of distinction from all other people, this you have in *Exod. 12. 41.* where the people of Israel going forth from Egypt, the text saith, *And it came to pass at the end of the four hundred and thirty yeers, even the self same day it came to pass, that all the Hosts of the Lord went out from the Land of Egypt.* What were they but Gods people? the Church is call'd here the *Hosts of God*. And so in *Cant. 6. 4.* the Church of God is said to be terrible as an Army with Banners. And through Gods mercy the Lord hath manifested what great things he can do by such an Host, by an Army that hath had so many of his chosen ones among them, they have been the Hosts that God, the Lord of Hosts hath taken so much delight to be the Captain of, and to go forth withal. But thus much for that Name, the Lord of Hosts, what use the Prophet makes of that Name we shall speak to presently, how it is a Doctrinal point that he builds his Exhortation upon, *Therefore return unto the Lord.*

The next name is, *JEHOVAH*. The Lord Jehovah Jehovah, in his Memorial.

This

This name *Jehovah* is a name that God glories much in, for indeed it is the name of Gods *Being*, it signifies the Being of God more fully than any name God hath; this, and that name of God, *I am that I am*, which comes from the same root, and is in effect the same with this name *Jehovah*; I say, God glories in this above all his Names: and therefore in *Deut. 28. 18.* That thou maiest fear this glorious and fearful Name *Jehovah*, the Lord; in your books it is, *The Lord thy God*, but in the Original, That thou mightest fear this glorious and fearful name, *Jehovah, thy God*; God looks upon this name, as his Glorious Name, and his Fearful Name, and would have people to take heed that they look to this, that they fear this glorious and fearful Name, *J E H O V A H, thy God*: This Name the *Jews* keep a mighty stir about, and think they find great Mysteries in it, they have such superstition, and do so reverence this Name, that they will not so much as pronounce it, they call it the Ineffable Name; and if it be written upon a Paper, they think it is a very wicked thing to tread upon that Paper. But it's very observable here how cross the superstition of men is to God, they in way of reverence to God will not so much as mention this Name, because they say 'tis a name that God so much glories in: And yet mark here, my Text saith, this name is Gods memorial, God would have this Name mentioned above any of his Names, 'tis the Name by which he would be remembered to all generations. So in *Exod. 3. 15.* there you shall find, that God (speaking of thi Name of his. [*Jehovah*]) it is that that he would be known by to all generations. Surely there is much then in this Name.

First, This Name [*J E H O V A H*] it sets forth the *Jehovah* what it signifies. Glory of God more than any name in this, because it is a Name that above all Names shews, that God hath a being from himself, in w^{ch} much of the glory of God is this is proper to God: And indeed from this one Principle, that

that God is from himſelf, we come to underſtand almoſt all things that can be known of God by any light of Nature, by any Natural Underſtanding, beſides what you have by Divine Revelation, As the knowledg of God in Chriſt, that's above it; But the knowledg of God as *Adam* knew him, and as the Creature can know him by any Natural light, there's moſt of all known from this Principle, *That God hath his being from himſelf.*

Iehovah, Gods being of himſelf, what it infers.

First, From Himſelf follows, That he is the Firſt Being of all things.

1

Secondly, From hence follows, That he is the Supreme Being, he is above all.

2.

Thirdly, From hence follows, That he is an Eternal Being, he can have no begining, becauſe it is from Himſelf.

3.

Fourthly, From hence follows, That he is an Infinite Being, that there's no bounds at all of his Being; for what ever is bounded is bounded by ſome thing that is without it; but God being from Himſelf, and having no cauſe, can have nothing to limit and bound his Being.

4.

Fifthly, From hence follows, That there is All Being in God, whatever hath any being, it muſt be either that that is the Firſt, or from the Firſt, He is an abſolute Being of Himſelf, having it from Himſelf, and therefore All Being is eminently contain'd in God Himſelf.

5

Sixthly, From hence follows, That whatſoever is in God, is God Himſelf, from this Name *Iehovah*, He is an Abſolute Being, nothing but Himſelf: This is the difference between God and any Creature: Whatſoever is in the Creature, is not the *being* of the Creature. A man hath Wiſdom, now the *Wiſdom* of a man is one, and the *Eſteem* of the man is another thing; but it is not ſo with God, whatſoever you can ſay of God, is God, the Wiſdom of God, is God; the Mercy of God, is God; the Juſtice of God, is God Himſelf: and ſo all the Attributes:

6.

we

we conceive of the Attributes as if they were distinct from the Being; when we say, God is wise, as if God were one thing, and Wisdom were another; but certainly if we would apprehend God as in Himself, we cannot apprehend him so; As if his Wisdom were one thing, and God another; or his Mercy one thing, and God another; so that the truth is, nothing can properly be *predicated* of God, because when a thing is *predicated* there's a difference between the *Subject* and the *Predicate*, but there's no such distinction in God; but whatsoever can be said of God, is God Himself, and there's as much of the glory of God appears in this one thing, in this (I say) that *all that is in God is God Himself*. The understanding God thus doth help us to see God in his glory as much as any way whatsoever, and few people apprehend this, but look upon God as a Creature, and so they think God is some excellent thing that hath so many Excellencies in him; but to understand, that all that is said of God, is God Himself, and therefore it is all but one being in God; it doth appear divers to us, Wisdom, Mercy, Justice, Power, Life, Holiness, and Faithfulness appears many things to us, but in God all is but one Excellency; As now, The beams of the Sun appear divers to us, they shine through a blue glass, and there's a blue reflection, and a green glass and then 'tis green, and a red glass and then 'tis red, but all one beam: So the Infinite, First, Absolute Being of all things appearing in the several workings of His, in the several Administrations of His, this way or that way, seem to be several, but it's all but one being that is in himself: and this is signified by the Name *Jehovah*.

7

The name *Jehovah*, what it should remind us of,

And further; By the Name *Jehovah*, is signified to us, That all the being of the Creature depends upon God, is from God originally, and so depends upon God every moment, every time you hear the Name *Jehovah* you should be put in mind of this, That as all creatures had
what

Nothing can be properly *predicated* of God.

How to conceive aright of God.

Simile.

what they had from God at firſt, ſo they do abſolutely depend upon God every moment for their being, and for all the good they have.

And then laſtly, In this Name is ſignified thus much, That the Lord will give a being unto all his Promiſes, and to all his Threatnings; And therefore when he did appear to *Moses*, to tell him that he would fulfil the Promiſe made to his people, to bring them out of *Egypt*, then he doth tell him that indeed, though he did appear to *Abraham* by the name *Elſhaddai*, God-Alſufficient, yet he did not appear to him by the name *Jehovah*, which is as much as if he ſhould ſay, yea indeed, when I ſpoke to *Abraham*, I made a Promiſe to him, that I would give him ſuch a Land, and thus and thus, but I did not give a being to the Promiſes; but now I come to make way to the fulfilling of this Promiſe, now I appear to be *Jehovah*, thus *Jehovah* is Gods memorial, that is, every time you read of the name *Jehovah*, (it might very well be wiſh'd that the very word *Jehovah* had been kept in your Engliſh Tranſlation, but almoſt alwaies when you read the word *Lord* * it is *Jehovah*) every time therefore you read the name *Jehovah*, or hear that name, then you ſhould meditate this, and contemplate of God, it will help your meditation of God very much, *God Jehovah*, the Lord he is a Being from himſelf, the Firſt-being that is the Supream of all, an Infinite being, that hath no bounds at all, it is he that is ſuch a God as is of himſelf, whatſoever is in him it is his own Eſſence, it is his Being, an Eternal Being, and from whom all creatures have Being, and do depend, and it's he that will give a Being to all his Promiſes, ſo all his Threatnings, all this is contained in the Name *Jehovah* which is the memorial of God. And thus for the opening of theſe Two Names.

Now then for the Obſervations from them. The firſt is this,

Though God be never ſo ſtrong and terrible in himſelf, never

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Jehovah to be kept in the tranſlation.

[* Alwaies when it is in capital letters as *LORD*, not when it is in other letters, as *Lord*]

Obſ. 1.

so great and glorious, yet faith hath strength to wrestle with this God, it's brought in to this end, *Jacob* he prevailed with God. God, what God? The Lord of Hosts, *Iehovah*, even this God that is the Lord of Hosts, the Lord of all Armies, that hath al power, that is so terrible in all the Armies in Heaven and Earth, and is this *Iehovah*, this Infinite, Glorious, Supream, Eternal First-being of all things? and yet *Jacob* wrestles with this Lord of Hosts, God *Iehovah*, and prevails with him.

Use.

So that hence Christians should learn, to raise up their spirits when they have to deal with God, if God hath given them faith they should not be daunted with Gods terror, or with Gods greatness; thou sometimes lookest upon God as the great Creator of Heaven and Earth, the great Lord of Hosts, the infinite *Iehovah*, the lustre of his glory seems to amaze thee; be not afraid, Oh thou beleiving soul, if thou beest a seed of *Jacob*, notwithstanding all the terribleness there is in God, and all the glory that there is in God, the infinite distance that there is between him and us, which his Name *Iehovah* sets out unto us, yet thou mayest wrestle with this God, even with this God, and prevail with such a God as this is. Many poor Christians are much daunted, and discouraged with the sight of the greatness of God; but this text is a very great help to us that we should not be daunted and discouraged with the apprehensions of Gods greatness; indeed it is for ungodly men, to whom God is an Enemy, they are to be daunted with the apprehension of the greatness of God; but to the seed of *Jacob*, even when *Jacob* prevailed it was with this God, that is the Lord of Hosts, whose memorial is *Iehovah*.

Obf. 2.

The Second thing is this, *That the greatness and glory of God in these Names of his is a great aggravation of sin*: for to that end it's likewise brought to aggravate the sin of this people in departing from this God. Oh! the Lord is infinitely terrible, he is the Lord of Hosts, and he is *Iehovah*.

vab, and yet you wretched creatures have departed from this God, you have ſinned againſt this God; Oh! 'tis a fearful aggravation of mens ſin, that their ſin is againſt ſuch a God that is the Lord of Hoſts, whoſe Name is *Jehovah*; there is nothing that can humble the ſoul of a ſinner more than the ſight of the Lord in his glorious Attributes, when thou com'eſt to know what a God it is thou haſt to deal with, this will make thee to ſee thy ſin to be great; therefore the Prophet ſets God in his Glory before this people, that they ſhould come to ſee their great ſin, and that there ſhould be a ſtop given to the courſe of their hearts that were running on in the waies of ſin.

What hum-
bles moſt ef-
fectually.

Thirdly, Which is very uſeful; *Look, what Glory and Excellency of any Title, or Name, or Work that God hath ever appeared in to our Forefathers, the ſame we may have God to appear in to us, if we forſake him not*: That's the Third end why the Prophet here brings theſe Titles, *The Lord of Hoſts, Jehovah*; as if he ſhould ſay, He was thus to your Father *Jacob*, the Lord of Hoſts, and he was *Jehovah*; and his memorial is ſtill the Lord of Hoſts, and *Jehovah*, and therefore you might have this God to appear, the Lord of Hoſts for your good as well as he did to your Forefathers, and you might have God appear to be *Jehovah* for you as well as he did to *Jacob*, if you forſake him not; Oh! wretches, that you ſhould forſake this God whom you might have to be the Lord of Hoſts, and *Jehovah* to you.

Obf. 3.

Oh! Let's learn this, That when we read in Scripture, or hear from our forefathers how God hath appeared heretofore for his Saints, for our Forefathers, let us make this uſe of it, God is the ſame God ſtill, and we may come to have as much good from this God as ever any had ſince the world began, there's no ſhortning of his Power, there's no darkning of his Glory, but whatſoever Power hath wrought, whatſoever Glory of God

Uſe.

hath appeared in former times, we may come to have it appear to us now, it's a mighty argument for people to keep close to God and be faithful with him even because of this.

Obs. 4. Fourthly, *There's no need of Images to keep Gods remembrance*; the glorious Titles of God and his Attributes, and the Manifestation of Himself in his Works, is the best Memorial of God; that's *our way*, the way of man to make to himself Memorials. God hath made himself a Memorial. When you read in the Word this glorious Title of God, *Jehovah*, it's a better Memorial of God than all the Images in the world are, and we may better Sanctifie Gods Name, and have our hearts better wrought upon by such Titles of God, than by all kind of Images whatsoever.

Obs. 5. The Fifth Note, *When God manifests himself in his Glory*, it's not only for the present that men now might see his Glory, but it is that he may be remembered from Generation to Generation, from one to another, from one time of our life to another, and so from one Age to another; so here, the Lord of Hosts, *Jehovah* is his memorial, as if he should say, the Lord manifests himself *Jehovah* thus and thus, and he would be remembered in other Ages to be so; what God doth to his people in one Age, he doth not expect only to have his Name sanctified for that present, but he would have it laid up from Age to Age, and would be honored in all Generations from those great manifestations of himself in some one Age.

Ufe. My Brethren, Oh! that we had hearts to do this, Oh! that we could make this God his Memorial; that we could lay up what God hath manifested of himself in this Age for the benefit of another Age; I hope God will one way or other provide means for the recording of the famous things that God hath done in this Age, that it may be a Memorial to the posterity afterwards; for certainly our Age cannot give God the glory that is due

unto his Name for what he hath done, we had need labor to continue it to poſterity that the Ages to come may remember what God hath done to give glory to him, it is his Memorial.

And then the laſt Note is this, *When we would have a holy Memorial of God, the meditation of the Name J E H O - V A H is very uſeful for us.* You that ſay you cannot meditate, your meditations are barren; Would you help your ſelves in meditation to have a holy Memorial of God, think much of the Name *Jehovah*, remember what hath been hinted to you from that Name, and what is contained in it; And thus much for the Fifth Verſe.

Obſ. 6.

V E R. 6.

Therefore turn thou to thy God; keep Mercy, and Judgment, and wait on thy God continually.

Therefore ¶ Here comes the Uſe now, all the other ſeem'd to be the Doctrines, and this is the Uſe, therefore turn unto thy God, ſo that this *Therefore*, it hath reference unto all that the Prophet had ſaid concerning *Jacob*, and to theſe Titles of God, as if he ſhould ſay thus.

Cohærance.

1. You had ſuch a gracious Father that did thus prevail with God, to whom God did ſo appear, therefore turn to God.

2. It is the Lord of Hoſts, therefore turn to him.

3. *Jehovah* is his Memorial, therefore turn to him.

For the Firſt, The reference it hath to their father *Jacob* affords us this Note, *That the conſideration of our gracious Predeceſſors, of our Forefathers that were godly, to whom God appear'd in Mercy, is a great argument to turn us to God.* Oh! you that are Children, that have had Parents that were wraſtlers with God, Are you wicked now? Conſider what Parents you had, and turn you therefore unto God: In 2 Tim. 1. 3. *I thank God (ſaith St Paul) whom I ſerve*

Obſ. 1.

serve with a pure conscience from my forefathers. Oh ! 'tis a great comfort unto a man or woman, if they can be able to say thus, I thank God, whom I serve with a pure conscience, from my Forefathers : my Forefathers served God, my Grandfather, or Grandmother, or Father, or Mother they were godly ; and I thank God, even from them that I serve God : God is my God, and my Fathers God, Exod. 15. 2.

Obf. 2. The Second is this, That the consideration of God, to be the LORD of Hosts, is a mighty motive to cause us to turn to God : Wilt thou go on in waies of enmity against the Lord of Hosts, the Lord of Hosts who hath Angels and all Creatures to fight for him ? Wilt thou, a poor worm, stand out against this God ? thou that goest on in a way of wickedness, know, thou fightest against the great LORD of Hosts. What were it for a drunken fellow to come and think to oppose but such an Army as we have that goes out of the City at this time ? but for a poor wretched worm to think to stand against the Infinite GOD, the Lord of Hosts, Oh ! 'tis infinite boldness, and presumption, and desperate madness in that man ; therefore turn to the Lord : All the while thou art going on in waies of wickedness, thou art fighting against the Lord of Hosts.

Simile.

Simile.

And on the other side, If thou hadst but an heart to turn unto the Lord, Oh how joyful would this Title be to thee, that that God which is thy God, is the Lord of Hosts, is the Lord of all the Hosts in the World : We are not afraid now to see Soldiers, and hear the beating of Drums, and shooting of Guns, when we know that all are our Friends ; but if we should have heard the beating of Drums, and neighing of Horses, and shooting of Guns of our Enemies, that would have struck fear : So, one that hath turned to God need not fear any Army, any Creatures, Why ? for all is commanded by God their Father, and Oh ! the joy, peace and security that a heart may have that is turned to God. I'll give you one notable

notable Scripture, in *Act. 27. 23.* ſaith Paul, *There ſtood by me this night the Angel of God, whoſe I am, and whom I ſerve, ſaying, Fear not, Paul.* Mark, *There ſtood before me the Angel of God.* Did not that terrifie him? The Angel that is but one of the Members of the Hoſts of God, any one Angel hath a great deal of terror in him. Sometimes, for there is much of the glory of God in Angels, and we know that the appearing of Angels hath ſtruck terror into many men: But now ſaith Paul, The Angel ſaid, *Fear not*; If it be the Angel of God, whoſe I am, and whom I ſerve, then I need not fear; yea, let God muſter up all his Hoſts, and appear to one that hath turned to him, if he can ſay thus, *Whoſe I am, and whom I ſerve, theſe Hoſts will ſay, Fear not.* Therefore turn unto the Lord, becauſe he is the Lord of Hoſts.

Act. 27. 23.
Explained.

Thirdly, *Be cauſe God is JEHOVAH, therefore turn unto the Lord.* There's a great deal of force in this Name to cauſe ſinners to turn to him, becauſe he is *Jehovah*, for this Name JEHOVAH hath as much terror in it to a guilty ungodly ſoul, as we reade of in all the Book of God, I ſay, put all together that we reade in the Book of God, yet if we did but thoroughly underſtand the Name *Jehovah* we ſhould ſee as much terror in it to a guilty conſcience, and a ſinful ſoul that goes on in the waies of wickedneſs, as almoſt all that is mentioned of God that might be terrible. As thus,

Obſ. 3.

What Terror
in the Name
Jehovah.

JEHOVAH.] If he be *Jehovah*, he hath power over every thing that hath a being to torment thee with it, for he hath all being in *Himſelf*, all being is *from him*, and he diſpoſe of all; therefore whatſoever thing hath any being in it, this God hath the power over it, to make uſe of it to torment thee withal. Do but conſider how ſome little creature, if it be in ſome part of a mans body, what power it hath to bring torment, a little gravel in the kidneys, or ſtone in the bladder, that's but a poor weak creature in itſelf, but being in that place, what tortor
doth

doth it bring! now if a little gravel or stone hath that power to torment thee, then what power hath all things in the Earth, and the infinite God that hath all essence, and all being, and can dispose of all things as he pleases, to bring pain, misery, and torment to a sinner? It's a very humbling consideration to a sinner.

And whrt
Consolation.

And on the other side, If there be any power in any thing that hath a being, to bring any comfort to a man or woman, it's all in God, for God hath all in him eminently; As now, one Creature hath power to torment in one way, another in another way; and so one Creature hath power to comfort us one way, another another, but all this is eminently in God, the gravel torments one way, the humor in the veins in the gout that torments another way, and fire torments another way, and the Sword torments after another manner, and burning feaver torments in the body, fire without, and burning feaver within, the stinging of Serpents torments after another way; now all power of all things is in God *Eminently*, the quintessence of all things is in God, and therefore the power of God is able to bring all sorts of torments at one time in one thing; As now, suppose several herbs that have several vertues, one hath a vertue in one kind, another in another, but if these herbs were all distill'd into one water, then a drop of that water hath the same vertue and efficacy that it may be forty several herbs hath; so now, all creatures that have their several kind of efficacies and vertues distilled into one, If I may compare this distillation unto God, he hath all kind of power in himself, and is able to put it forth in one instant, all the power and efficacie that there is in all creatures in Heaven and Earth, either to torment, or to comfort us, If one herb hath one sweetness, and a second another, and the third another, the distillation of them all together, how sweet will that be? Now all these being in God eminently, Oh what comfort

A fit simile.

fort is there in God than to the ſoul ! So that look either way to the Name *Jehovah*, we may ſee an argument to humble us for ſin, the dreadfulneſs of the wrath of God appears in this, more than in any one meditation that I know of. Neither do I know any meditation that may ſtick upon the heart to comfort and encourage the heart to turn to God and to rejoyce in God ſo much as this, That there's all being in God eminently, and all depending abſolutely upon him ; therefore turn to God, becauſe he is *Jehovah*. Thus you ſee the connexion of theſe two. The Excellency of the name *Jehovah*.

Further, *When the excellency of the Saints, or glory of God is ſet before us, we ſhould make it an argument to turn to the Lord : when both together, the Excellency of Jacob, and the Excellency of God, this is ſet as an argument to turn to the Lord ; Turn to me.* Obſ. 4.

But they might ſay, *Do not we turn to God ? we do ſerve God.*

That may be another Note, *That whatſoever Services men do perform to God, yet if they be not in Gods way they do in the miſt of them all depart from God, and do not turn to him. They did worſhip God after a faſhion, but God did not account that worſhiping of him, but departing from him, therefore turn to God.* Obſ. 5.

But turn Thou to God.

Text.

That is, *Every one of you, do not ſtand objecting and cavelling againſt what I ſay, but turn to God every one of you, turn Thou to God. Thou art Iſrael, Thou art the poſterity of that great prevailer with God, therefore turn Thou to God, That's the Note of Obſervation from hence ; and if you lay it to heart, you will find it of very great uſe, Every one ſhould conſider what peculiar arguments there are that concern him in particular to turn to God ; Therefore Turn thou to God, O Iſrael. There's a great deal* Expoſ.

more reason why thou shouldest turn to God, than others.

Use.

1.

2.

3.

4.

5.

6.

Oh that every one of us here in this place would but in our meditations labor to recal all those particular arguments that concern our selves, that might turn us to God, do not take it in the general, Turn to God because he is your Creator, turn to God that you may be saved, this concerns all; but consider what special arguments thou hast, as thus; Consider what special manifestations of God there hath been to thee; Consider what special offers of Grace there hath been to thee; Consider what special workings of the holy Ghost there hath been upon thy heart; Consider what special illuminations of Gods Spirit there hath been in thee; Consider of what special dangers thou hast been in; Consider what special Vows, and Covenants thou hast made to God, and yet hast departed from him afterwards; Consider what special engagements thou hast had; These are but the hints that men and women may lay to heart all the arguments that may concern them especially to turn to God. Turn Thou to God therefore. Do not thou look upon others, and think thus, I do as others do, yea, but thou hast more reason to turn to God than others.

There are more arguments to perswade thy heart than others, *Turn Thou to God.* And this is a great mercy of God towards any man or woman, when as God shall dart powerfully those special considerations and arguments that concern their souls to turn to God; a man or woman comes to hear the Word, and hears the nature of Repentance, & the motives to Repentance, but that generally concerns all, and this doth not much stir the heart, but at another time it pleaseth God to hint something out of the Word that concerns them in particular, and this gives a mighty turn to their hearts more than all the other; As if a man be asleep, though there be a great noise, perhaps this doth not awaken him, but let one

A mercy, for God to speak particularly to a soul.

Particulars affect most.

come

come and call him by his name, *Thomas*, or *Richard*, or *John*, and ſpeak particularly to him, and that will awaken him when a greater noiſe will not do it: ſo though there be general arguments of turning to God, it doth not ſo much prevail with people, as when God ſpeaks to men and women by name, and ſaies, Turn *thou* to God. There are theſe ſpecial arguments why thou ſhouldeſt turn to God rather than others. Many times you will ſay, If ever any were bound to God, then I am, then turn thou to God becauſe thou art more engaged than others.

Turn thou to THY God.

Text.

That is, Though you have departed from him, yet he hath not wholly caſt you off ſo but he may yet be thy God: From whence the Note is,

Expoſ.

That the ſight of any Relation to God, or hope of Mercy from him, is a ſpecial means to draw the heart to turn to him; Yet he may be thy God, God hath not left thee, O thou wretched ſinful ſoul, who knows but that he may be thy God, and thy God to all eternity? Thou mighteſt have been paſt ſuch an Argument of hearing any poſſibility of God's being thy God, and therefore turn to God, turn to thy God,

Obſ.

— *And keep Mercy and Judgment.*

Want of *Mercy* (in the Fourth Chapter of this Propheſie) was charged upon this People, *That there was no Mercy in the Land*: and ſo in diſerſe other places, want of *Juſtice*. Now, Turn to thy God, and keep *Mercy and Judgment*.

Expoſ.

The Note from the Connexion is this, *That in our turnings to God, we muſt look to our ſpecial ſins, and reform them*. It's not enough for men and women to turn to God, and leave ſome groſs ſins; But is there any ſin more ſpecial

Obſ. 1.

than another, that you have lived in before your turning unto God? Reform in that sin above all. A man or woman can never have any sure argument that their Repentance is true, though they have left many sins, if they have not left their *special sins*; there's som special sin that thou hast liv'd in, what saiest thou to that?

Obl. 2. Then Secondly, *It is nothing for people to reform in Gods Worship, except they reform also in the duties of the Second Table, that's wonderful. The duties of the Second Table, Mercy and Judgment, Turn to thy God, and keep Mercy and Judgment. Many men and women that seem to be forward in duties of Instituted Worship, which is very good; we are to honor God, God is jealous in that business; but now, together with that, if we be not conscionable in the duties of the Second Table, of Mercy and Judgment too, it's nothing, all will vanish and come to nothing except thou livest righteously and mercifully with men also, as well as worship God; do not think to put off thy conscience with the duties of Worship, except thou doest keep Mercy and Judgment, that's more General.*

And then Particularly.

Obf. 3. *Keep Mercy, and then, Keep Judgment, be merciful unto thy Brethren, A heart turning to God, if it be a true turning, it must needs be very merciful to men, God expects that from all that do turn to him, that upon thy turning to God, thy bowels should yern towards thy Brethren, and turn to them in Love, and in Mercy, and Meekness, and Gentleness, and Forgiveness, for when thou turnest to God, is it not the mercy of God that draws thy heart? If it be not that, thy turning is not right; never any turned to God rightly but their hearts were taken with Gods mercy: And can thy heart be taken with Gods mercy, and thou not merciful to thy Brethren? Many Professors of Religion think little of this, but I find the*

The Scripture
most in this
next to Faith.

Scripture makes as much of this as of any thing, but faith

its

its ſelf, faith in the Covenant of Grace. Theſe Three things the Scripture holds forth, and urges very much upon men.

Faith, Mercy, and Unity; the two latter are thought to be little and of no moment with men, but certainly the Lord Chriſt doth lay much upon mercy towards men, that all that are his Members ſhould be of merciful diſpoſitions, and of uniting diſpoſitions one towards another; Oh! tis Mercy that the Scripture makes Religion to conſiſt in, *Jam. 1. 27. Pure Religion, and undefiled, is, To viſit the Fatherleſſ and Widows*: and in *Jam. 2. 13. Mercy rejoyceth over Judgment*, it is that which will help men and women in the time of ſtraits, and in times of danger, that they have been merciful towards their brethren, for that I take to be the meaning of that text, *Mercy rejoyceth over Judgment*; not that Gods mercy is more than his Judgment, and that though a ſinner hath deſerved Judgment, yet Gods Mercy will prevail, and triumph over it; but I take the meaning of that text to be, *Mercy in man*, and not Mercy in God, that's thus; That when man hath had a merciful heart towards others, towards his brethren, that then if he ſhould live to meet with affliction, live to a time of Judgment, times of common calamity, common dangers, that mercy that he hath exerciſed towards his brethren in the time of his proſperity will cauſe his ſoul to triumph in the miſt of all dangers; In the time of affliction mercy rejoices over Judgment; let Judgment come, let afflictions come in the world, let there be never ſuch hard times abroad in the world, yet I have a teſtimony to my conſcience, the Lord hath given me a merciful heart towards my Brethren that are in miſery, and I that am but a poor creature that have but a drop of mercy to that God that hath an infinite Ocean of Mercy, will not that God be merciful to me much more? *Keep Mercy therefore, you that turn to God, be of merciful diſpoſitions towards*

What the Scripture preſſes much

Jam. 2. 13.

Interpreted.

your

Ridged Pro-
testors,

your brethren; Oh! this is wanting among many that are Professors of Religion, they are of cruel and harsh dispositions, ridged, sower, and severe dispositions towards others, care not what becomes of others; Oh! be merciful to your brethren. You that are turn'd to God, shew it in this, *That you keep MERCY.*

The next is, JUDGMENT.

Obl.

Where there is a turning to God, there must be righteousness among men.

Judgment] That is, Righteous Judgment among men, thou canst not turn to God from thy Unrighteousness, and to a Righteous God, and yet still not be Righteous towards men; Certainly if thou beest turn'd to God, from thy Unrighteousness towards a Righteous God, then thou wilt be turn'd likewise from thy unrighteousness towards men, and wilt be righteous towards them. Many texts of Scripture I might have shewn you, that commend this Grace of Righteousness, and it's made the great Promise to the Glorious Church when that shall be, *That Righteousness shall prevail there, that the People shall be a Righteous People.*

Expos.

And Judgment: Not only Judgment in doing no man any wrong, and being righteous in dealing; But thus Judgment, Execute Justice against Sin, manifest thy hatred against Sin, by the Execution of Judgment: This is the Note from thence,

: Obl.

That those who turn to God will manifest their hatred against sin, by the Execution of Judgment, if they be in place of Power. Though in thine own cause thou maiest forbear, yea, thou shouldest be merciful; but when Publick Manifestation of hatred against Sin requires Justice, then there's no place for Sparing; when God calls thee in any Publick Place, to manifest hatred against Sin, then (I say) thou maiest not think of Sparing.

But

But you will ſay, *Oh ! I muſt pity, and ſhew Mercy.*

Queſt.

Well, If you would be merciful, be merciful in your own cauſe. Many men that will pleade for Indulgence to Malefactors, yet in their own buſineſs they have no Indulgence to thoſe that offend them. It beſeems a Judge to be very pitiful when he is wronged himſelf, but it beſeems him to be very righteous and juſt when the Publick calls him.

Anſw.

Pretended
Mercy.

Keep *MERCY*, and *JUDGMENT*.

Mercy is firſt, and Judgment afterwards. The Scripture makes a difference between our reſpect to Mercy & Judgment : that place in *Micah*, *The Lord hath ſhewen thee, O man, what he would have thee to do, LOVE MERCY, and DO JUSTICE.* There ſhould be a Preheminency in Mercy, Mercy muſt not only be ſhown, but loved; and Juſtice muſt be done. And then,

Obſ.

Mic.6.6.

Keep *MERCY* and *JUDGMENT*.

The mixture of Mercy and Judgment is very comely; The Scripture doth mix them very often, *Pſal. 101. 1. I will ſing of Mercy and Judgment :* and *Prov. 21. 21. He that followeth after Righteouſneſs and Mercy, findeth Life, Righteouſneſs, and Honor.* *Pſal. 112. 4. The upright man he is full of Compaſſion, and Righteouſneſs.* *Jer. 9. 24. The Lord there doth ſeem to glory in this, in his Righteouſneſs aſwel as Mercy, ſaith the Lord, Let no man glory in the fleſh, but let him glory in this, That he knoweth Me, that I am the LORD, which exerciſe loving kindneſs, Judgment and Righteouſneſs in the Earth. Let him glory in this, That he knows that I am ſuch a God, this is my glory, That I am both Righteous and Merciful.*

Obſ.

Now for the ſeveral Rules, when Mercy ſhould be Shown, and when Judgment ſhould be Executed, that would be the Uſe here, How men ſhould be directed to mix both theſe together.

Queſt.

Mercy, when men offend by Infirmity, when I ſee it's but a weakneſs, it is not through wilfulneſs, Mercy then ſhould be ſhown.

Anſw. 1;

When we are

to ſhew

Oh Mercy.

1. Oh that we would consider of this, our brethren that sometimes differ from us in Judgment, in practice, consider, Do they appear in any of their carriage any waies, to be wilful in their way? can you take it upon your consciences, that it is through obstinacy, and through any wicked principles that they have, that they go against conscience? doth it not appear in all their other waies that they walk humbly and conscionably, that if they be in the wrong, yet it is through meer weakness that they cannot see the Truth, that thou thinkest thou dost see? Now thou shouldst be merciful towards them, and carry not thy self in a ridged, severe, bitter, and harsh way towards them, but in a Merciful way, Mercy when the offence is by infirmity.

2. And then when the offender is already sensible of his offence, then *Mercy*.

3 Or, when there may be as much good done in a fair, gentle, merciful carriage, as in a harsh, ridged carriage.

4. And then especially at that time when any man or woman begins to feel passion arise in their hearts and a spirit of revenge to stir in them, above all times, then is the time for mercy; examin thine heart, thou hast to deal with thy brother, now see whether there doth not begin to arise passion and revenge in thy spirit towards him, now is the time for Mercy, it's not the fit time for Judgment, it's not a fit time to give Judgment, nor for thee to execute Judgment, but now is the time for Mercy.

Ans. 2 When we are call'd to manifest hatred against sin, when the publick good requires it; when you cannot be merciful to one, but you must be cruel to another: As in many things wherein men would be merciful, the truth is, the Mercy they shew to some is cruelty to others, and when thou hast the least interest in a business, then there's the most like to be the time for Judgment. Well,

Keep Mercy and Judgment:

Keep it, not only do ſome acts of Mercy and Judgment, but *keep it.*

Text,

Many men in ſome good moods (obſerve it) Oh how pitiful are they! how merciful are they! but come to them at another time, and Oh! how ridged are they then! Oh! how ſowr are they! how bitter, how cruel! how harſh are they! We have found it ſo by experience, you can ſay, ſuch a man, Oh! what ſweet converſe had we together, and what a ſweet temper'd man he was, how loving, how meek, how gentle, how pitiful! But come to him now, how harſh, and how rugged in his expreſſions, and extream bitter, mightily turned as if he were not the man; keep Mercy, keep it. Doth God at any time melt thy heart, and make thee apprehenſive of thy need of mercy? doth thy heart begin to bleed towards thy Brethen? Oh! keep it, keep this temper; the Lord keep this in the thoughts and purpoſes of thy heart forever, Oh take heed of change of heart. It ſhould be the care of Chriſtians, not only to do that that is good, but to keep their hearts in ſuch a conſtant frame. Oh that ſome of you would but call to mind the daies of old, Was there not a time that your hearts did melt towards your brethren, and had ſweet converſe and communion with them, what's become of thoſe ſpirits now? Oh! turn to that gracious, ſweet, temper again, and if ever God bring you to that temper again, keep it; Conſider what is it that hath changed my heart, what hath brought me to it; now if God doth diſcover how thou haſt loſt that ſweetneſs of thy heart, Oh! labor to repent and turn to God, and reſolve, if ever God bring me to that temper again (as ſometimes through his mercy I have felt) I hope through his Grace that I ſhall keep my ſelf in that temper; Oh how happy were it with us if when God brings our hearts into a good temper if we had but hearts to keep them in that temper, *keep Mercy.*

Obſ.

Note,

Qq

And

And keep *Judgment* too.

Courts of
Justice,

Families.

In some acts you shall find men very just, and take them in other acts and there they will be false enough. But now, It should be our care, to be as it's said of God in *Jer.* 50. 6, 7. God is said there to be the *habitation of Justice*, so it should be in the Courts of Justice, there should be the habitation of Justice. Perhaps sometimes, in some one Cause a man may have Justice in a Court: yea, but if it be not so in *all* Causes, at *all* times, there is not the keeping of Justice; Justice should be alwaies at home: sometimes you may come to a Court and not find Justice at home, but it's gone abroad, but it should be alwaies the habitation of Judgment. And so it should be in Families, and in particular Persons; It may be at some times thou wert just in thy waies, yea, but then thou hadest not a temptation, the temptation came not for unjust dealing: There are some men that by a temptation are brought to such unjust dealing, that if a man should have said some divers yeers ago, that thou wouldest have done such things, you would have been ready to think, *Am I a dog, that I should do such things?* but now, when a man is once engaged in any unjust way, then he must go on: and therefore *keep Judgment*. It follows;

Text

Keep Judgment, and wait on thy God continually.

Expos.

That's thus, *Do not satisfy your selves in duties of Mercy and Judgment only, but worship God*; For by waiting on God is meant the exercise of spiritual Graces, wherein the Worship of God consists, wherein we come to make God to be our God: As it is not enough for men to think they worship God, and yet make no conscience of the Second Table; so neither is it enough for men to make conscience of the Second Table, and not to worship God. It may be there is som of you that are very just,
yea,

yea, but what worship of God is there in your Families, and in your own hearts? Do your souls worship God, and sanctifie the Name of God in all your waies? Therefore this is added, *Turn to the Lord thy God, and keep Mercy and Judgment, and wait on thy God continually.*

Wait on God.

How we are to wait on God.

The bases, or foundation of waiting, is *Faith*, Beleeve there is good in God, help, supply here, and that in God alone; however things seem to be contrary, let things go how they will, I beleeve there is help in God alone, and not in those former base waies that I have taken before, that my corrupt heart hath led me into, here's help, and not in the other way.

1.

Secondly, Waiting on God, is, To attend God in the use of what means God hath appointed for the attaining of such a thing that I expect from him.

2.

Thirdly, A looking out for Mercy; I beleeve here is Mercy and no where else, I attend on God for it in the use of these means, and I look out for mercy.

3.

Fourthly, I quietly submit in the meantime, though God staies long; that's to wait, so as not to be discontent, not to have my heart sink, though God staies long.

4.

Fifthly, I keep in the way of seeking of God all the while: That soul that doth this, may be said to wait on God.

5.

A turning heart to God is a heart that is a waiting heart, the heart that turns truly to God is taken off from all Creature contentments, so as to rest in them, and looks up to God for all help, and for all supply. And this waiting is of very great use to those that are turning to God, Consider of it, Is any of you about the work of turning to God? hath God begun to make a turn to any of your hearts? Know, that when you are turning

Obf.

Use for new Converts

turning to God, you are very like to meet with a great many things that may discourage you, many suggestions of the Devil and your own hearts; Why should not I go back again? what good have I gotten by reading, and praying? I get nothing by it, and all will come to nothing at last, Temptations are like to come thick and three-fold upon the heart of a sinner turning to God: I am confident I am speaking in this to the hearts of all that knows what it is to turn unto God, there was a time that thou wert departing from God, and then thou wentest on *quietly*, but ever since the time that God hath begun to turn thy heart, Oh! the thick, and three fold temptations of the Devil that come to thee! Now this is a very seasonable exhortation, turn to God and wait upon him, be not discouraged notwithstanding all difficulties, fears, temptations, and discouragements, from Men, and Devil, and thine own heart, yet wait upon God and keep in his way.

Applic. to
some back-
sliders.

Oh! it had been happy that this exhortation had been set home upon the spirits of many that the Lord was beginning to give a turn to their hearts, not long since the Lord was beginning to turn thy heart to himself, and thou mettest with some things that discouraged thee which hath turned thee quite off again, Oh! had but this exhortation come seasonably then, *Turn to the Lord, and wait upon him*, Oh! it had been happy for thee. The Lord make it seasonable now to thee, Oh! remember this text, *Turn to God, and wait upon him*.

Wait.] Oh! there's reason that thou shouldest wait upon God, Oh! thou saiest if I had comfort, and if I were sure I should be saved at last, though I have discouragements from men, yet, if I had but comfort from God, then I could be content; yea, but wait, wait for comfort, wait for peace, wait for assurance, *God is a great God*, and is worthy to be waited on:

Why we
should wait.

I

Men that are above others will take state upon them,
and

and they will be waited on; God is great, and therefore wait upon him.

And we are vile creatures and unworthy, and therefore let us wait. Beggars if they should rap and rap, and you come and see it to be a begger, your heart rises upon him, if he beg he must wait if you be busie. We are Beggars, and therefore it is fit for us to wait.

2.
Simile.

And Thirdly, God hath waited on us a long time, how long did God wait upon thee, it may be thou wert twenty yeers old before thou didest begin to turn to God, perhaps thou wert thirty or fortie yeers old and God was waiting upon thee to be gracious all that time, God was waiting for opportunity to do thee good, and therefore wait thou upon God.

3.

And Fourthly, What we wait for, it is worth our waiting. If a man did beleve there were nothing but scraps to be had at last, then he would not wait so long; but if he did hope there was some great thing to be gotten, then he would wait: Beggars if they come to some mean house, they knock at the door and stay a little, and if they give them nothing, away they will go; but if they come to great Houses, or Coaches, they will wait though it be long, and run a great way after them. So, that which we wait for, it is worth thousands of worlds, we wait for the pardon of Sin, and wait for the assurance of Gods Love, we wait for the shedding abroad of the holy Ghost in our hearts, we wait for rich Treasure, and know that there is enough to be had in God; your waiting will pay for all.

4.
Simile.

What we
wait for.

Know also, 'Tis a great part of Gods Worship to wait upon him, 'tis not the Worship of God, only to Pray, and hear the Word, and receive Sacraments; but when you are waiting, you are worshipping of God.

5.

Further, God is all this while preparing mercy for you. Suppose you come to have a Scrivener write something for you, Well, the thing is not yet done, yea, but

6.

Simile.

he

he is writing as fast as he can : know, O thou soul who art turning to God, all the while thou art waiting, God is working, God is setting all his Attributes on work for thy good, while thou art waiting, and therefore wait on thy God.

7.

And know, God is infinitely wise, and he knows when 'tis best for us to have the mercy, he knows the times and seasons, wait upon God, for the Lord *is a God of Judgment*. Alas ! we are hasty, we cannot judge when the time is fittest, but God *is a God of Judgment*, and therefore wait upon him : should we have a mercy just when we would, our mercy would undo us, and therefore let us wait.

England.

Oh my Brethren, we have as much encouragement here in this Land to wait upon God as ever any people had ; we would fain have had the Wars ended, and we began to murmur and repine because it was not done, Oh ! but we will not wait, therefore we will not turn ; and those that turn to God least, will wait least upon him ; and those that turn to God most, will wait most upon him ; Do not you see that God hath wrought a-bundance of good for us by deferring what we would have ? had we had no opposition at the beginning of the Parliament, and suppose the King and Parliament had agreed, and said, You shall have your desires, What would we have desir'd, we would have desir'd some few things, as taking away Ship-mony, Tonnage, and Poudage, Monopolies, &c. and to have a Triennial Parliament, and the like. Now what abundance hath God wrought by deferring what we would have had ? Oh it is good for people to wait upon God, Oh let us look back to our murmurings and repinings all this while. It's true, we have suffered something, yea, but hath not God wrought good out of our sufferings ? and suppose there should be fears of new storms arising, Oh let us not say we will wait no longer ; Oh ! take heed of foolish resolutions

Note.

tions

tions of your own : God is wiſeſt, leave God to do his own work, keep the way of God and go on in your duty, and then let God work his own ends, either by War, or Peace, any way as he pleaſes, wait upon God ; and mark,

Wait upon God Continually.

Wait] It's fit for us to wait. Yea, but we have waited a long time. Well, but yet know that you are at the right door : Suppose a man be knocking at a door, and he hath knockt a great while and no body comes, he begins to think it's not the the right door, but ſome body tells him that it is the right door, and then he ſtaies : ſo we may aſſure our hearts thus much, we are at the right door certainly, and let us not think to go away, and we ſhall find ſomebody within, God wil appear at length, What, ſhal we loſe all for want of waiting a little while longer ? Thus it is with many wretched Apoſtats, that have taken a great deal of pains in ſeeking after God a great while, and for want of waiting a little longer they have loſt all : Oh ! let there be this reſolution in your hearts, *If I die and periſh, yet I'll die and periſh waiting upon God.* Certainly that ſoul that hath this reſolution will never come to diſpair, yea, there's no ſuch way for the haſtening of Mercy, as for a ſoul to lie flat at the feet of God, let God do what he will with me, if I periſh, I'll periſh waiting upon him, though he kills me, I'll truſt in him, and ſtay upon him : You have waited, how long I pray ? Oh ! you have been waiting and ſeeking of God it may be this half year, or twelve months, What's that I pray ? O thou wretched ſoul ! thou haſt deſerved eternal flames, and wilt thou grudge at God for waiting a few years ? If God would keep thee waiting **all thy dyes*, and at the laſt manifeſt Himſelf unto thee, thou haſt cauſe to bleſs God for ever, and therefore do not grudge though thou haſt been waiting a while, and it may be though

Thy

Expol.

Simile.

The folly of Apoſtats.

[*As he hath done divers]

Thy time is come, yet Gods time is not come, the time that you call long, God doth not call it so; *One day with God is as a thousand years*, it's no time with God, and therefore do not complain of the length of thy time.

8. And your betters have waited longer; Reade but the 88. *Psalm*, and there you will find your better waited all his time; The Lord was pleased to work Grace upon him when he was yong, his heart was turned to God then; and you may find in the text, that from his youth up the terrors of God was upon him. *Wait upon God continually.*

And you cannot better your self: Whither wilt thou go, poor soul? Now you are seeking God, you have not what you would have, Whither will you go? Can you mend your self any way? if you cannot, then wait upon God continually.

10. It may be before God began to turn thy heart, thou thoughtst Mercy was easie to be obtain'd, thou thought'st then it was nothing to beleeve, thou wondrest that people spake so much of the hardnes of beleeving, thou thought'st it easie; Wel, the Lord is now working upon thy heart, and the Lord would humble thee for those slight thoughts thou hadst of Faith, the Lord will have thee to know, That beleeving in his Grace it requires a mighty work of God, even the same power that raised Jesus Christ from the dead. *Be humbled for thy slight thoughts about the work of Faith*, and know, that this (it may be) is the thing that God intends in keeping thee so low so long, That thou maiest come to see that Faith requires the mighty Power of God to work it, that so thou maiest give glory to God when ever thy heart shall be raised by the work of Faith to beleeve in him, and to be enabled to triumph in him, and say, *Lo, this is our God, we have waited on him*, and this is the God of my salvation: And therefore you that are turning to God, wait upon him continually.

Note

But

But beſides, The Uſe of Exhortation, he hath a Uſe of *Reprehenſion*, and that's in the 7. and 8. Verſes. Notwithſtanding all this, as if the Prophet ſhould ſay, Oh ! your hearts are ſet upon your Covetouſneſs, upon the pelf of this world, theſe vanities that are here below. You are not (ſaith he) as your Father *Jacob*; I exhort you thus to turn unto the Lord, and to keep *Mercy and Judgment*, but it's otherwiſe with you.

2.

V E R. 7.

*He is a Merchant, the ballances of deceit are in his hand;
he loveth to oppreſs.*

THis Scripture, though it ſeems to be ſomewhat a harſh one, and hard to read, yet it may be a good providence of God that did bring it to hand at ſuch a time as The Text ſeaſonable.
this is.

That's the ſcope of the Prophet : We may exhort long The ſcope.
enough ſaith he, yet ſo long as their hearts are covetous, and ſet upon their way of getting gain, they will never regard what I ſay, they will not turn to God, they will not hear of turning to God, but will turn a deaf ear rather. This indeed is the guiſe of men that have great Great dealers
dealings in the world, and their hearts are ſet upon their riches, let there be the moſt glorious Truths ſet before them that ever were, yet they are as nothing to them : we read in *Luke 16.* of Chriſt himſelf preaching before a company of men, and ſome of them being very covetous, mark what the Text ſaith, verſ. 14. *The Pharifees alſo who were covetous, heard all theſe things, and they derided him, they blew their noſes at him, ſo the word * ſignifies, they ſcorn'd* * ἐξευκρίθησαν
him. Chriſt he ſpoke of Excellent and Divine Miſteries, ſcorn.
and there were ſome of his Auditors that had dealings in the world, and great eſtates, and they ſcorn'd at whatſoever he ſpoke; Tel us of ſuch things as theſe are ! tell us of waies of gain, how we may come to enrich our ſelves:

This seem'd to be the disposition of some of the Auditors of *Hosea* at this time, therefore saith he, *He is a Merchant*.

Expof. 1. The word that is here translated a *Merchant*, it signifies a *Cananite*, and may be translated, if you would translate it according to the very letter of the word, *He is a Cananite*, for the same word that signifies a *Cananite* signifies a *Merchant* in the Hebrew tongue. You have the like in other places of Scripture, *Job*, 41. 6. *Shall they part him among the Merchants*, am ng the *Cananites*, so is the word in the Hebrew: and in *Prov.* 31. 24. *She delivereth Girdles to the Merchants*, the word is to the *Cananites*. Now the reason why that a *Merchant*, and a *Cananite* hath the same name in Scripture, it is, because the Country of *Canaan* was much given to Merchandize, and indeed much to deceive. As the *Mathematicians* were call'd *Caldeans* from the Country because the Country was so full of *Mathematicians*; so *Arabia*, *Robbers* and *Theeves*, were call'd by the name of *Arabians* because that it was so full of them; and so because *Canaan* had so many Merchants therefore it hath the denomination, A *Cananite*, and a *Merchant*.

Cananite, why
signifie a
Merchant.
Chaldeans,
why taken for
an *Astrologer*.
Arabian, why
a *Thief*.

Expof. 2.

But here the holy Ghost calls them not *Israelites*, mark, God he doth not say, you are an *Israelite*, but a *Cananite*, and that is by way of upbraiding of them, because they had degenerated so much from *Israel*, (that was spoken of before) so he would not call them *Israelite*, but calls them *Cananite*. Observe that,

Obf. 1.
Obf. 2.

Men by their sin may lose the honor of their Progenitors.

And further, *Though it's true, that the calling of a Merchant is not only Lawful, but a very honorable employment, yet the abuse of it may make it very contemptible, if it be abused and corrupted it may grow to be very contemptible; for so here, the holy Ghost doth cast such a word upon them, to shew, how through their corruption they had made a calling that was honorable, to become contemptible, and they*

they had brought contempt upon their own persons : for though Merchants that are subtil may in the pride of their hearts rejoyce in their subtilty and cunning, and think that they can circumvent others by their deceit, and get money that way in going beyond them ; they may glory in this as if it were a great excellency in them, but the holy Ghost calls contempt upon those, he is a Merchant, a Cananite, and the ballances of deceit are in his hand.

The ballances of Deceit are in his hand.] The Lord abhor'd their ballances of deceit, yea, and professed that they are an abomination to him, if you reade *Levit. 19. 35, 36. Ye shall do no unrighteousness in Judgment, in Meteyard, in Weight, or in Measure. Just Ballances, just Weights, a just Ephah, and a just Hin shall ye have: I am the Lord, I am Jehovah.* This lies upon it, if you will acknowledg me to be the Lord, to be Jehovah, be just in your dealing, have no unjust ballances, let there be no injustice in your trading. And in *Deut. 25. 13.* and so on to the 16. *Thou shalt not have in thy bag divers weights, a great, and a smal; thou shalt not have in thy house divers measures, a great and a smal: But thou shalt have a perfect and a just weight, a perfect and a just measure shalt thou have, &c. For all that do such things, and all that do unrighteously (mark) are an abomination to the Lord thy God.* There's much laid upon it, you think you may take liberty in such things, no saith the text, all that do such things they are an abomination to the Lord thy God, 'tis not only a thing that God forbids, but a thing that God abominates to be deceitful in trading. Dost thou profess any interest in God? hast thou any hope that God should be merciful to thy soul, to do thee any good? dost thou think that God is thy God? know this is an abomination then to thy God, to that God that thou professest to have any interest in; nay, in *Prov. 11. 1.* there's likewise a Scripture to the same purpose, *A false balance is an abominati-*

Illustrated.

The Point urged.

on to the Lord; but a just weight is his delight. God takes pleasure in that. Now saith the Prophet here, *The ballances of Deceit are in his hand*, as if he should say, let him have riches any way, he doth not mind turning to God, but he regards the ballances of deceit.

^I
The Text
opened.

We are to understand this for all kind of deceit intrading, though only ballances are here mentioned, yet here's a synecdoche; one special thing is mentioned in a business to set out all of that nature, not only *Deceitful Ballances*, but *Measures*, and *Tale*, and *Lights*, and *Mixtures*, when they shall mix water and other things with any Commodity to make it heavier, or mix ill ware with good ware, deceitful glosses, and appearances, to make wares that are ill to seem to be good by many Arts that Trades-men have to put a gloss upon their wares; deceitful words, to tell them what they cost, and what the goodness of it is, to make many protestations, yea, and deceitful Oaths, all such things are here condemned; and deceitful Books, and deceitful Reckonings; So that by *Ballances of deceit*, are alwaies of Merchants, of Trades-men, whether by Ballances, Weights, Measures, Tale, Lights, Words, Protestations, Oaths, Appearances, Glosses, Mixtures, Books, and Reckonings, all kind of deceitfulness is here condemn'd, *He is a Cananite*. Yet those have their due honor, that are righteous in their dealing; but such as make profession of Merchandize, and are not righteous in their dealings, they cannot think much that the Scripture should call them in the way of upbraiding, *a Cananite*.

2.

Or if he doth but joyn with others in deceit, that come in here: As if there be any men, and the way they take he knows it is to cozen others, yet to get gain he wil be content to joyn with them to partake a part of their gain: these things, and perhaps your own consciences would tell you of abundant more that you know of, of the mysteries of iniquity that there is in trading: As we read of those

those in the Revelation, that were under the power of Antichrist, they might not buy nor sell, except they had the Mark of the Beast upon them. And the truth is, among a great part, if not most of our Buyers and Sellers there is the Mark of the Beast upon them, deceitfulness and falseness among them, and because this is thought to be so light a matter, therefore the Scripture laies the more weight upon it. And so much as the time will give me leave, I shall labor to lay some weight upon this, Of deceitfulness in waies of Trading.

The Mark of the Beast.

The ballances of deceit are in his hand. That is (saith a Learned Interpreter upon the place) By this that they are *in his hand*, is intimated a continual and perpetual study and endeavor to deceive, he hath it at hand, and it is in his hand continually. In the forenamed place, Deut. 25. 13. and so on, There men are forbidden to have a false weight in their bag; you must not keep a false weight in your house, much less in your hand.

3. *Innuatur continuum ac perpetuum studium.* Meissn. in loc.

Deut. 25. 13. observed.

Or it may be he alludes to those that have a slight of hand, to make the ballances turn one way, or the other way, so as their Customers shall not perceive it.

2.

— *And he loveth to oppress.*

Text.

What oppression is there in Trading? If I buy a commodity and sell it again, what oppression can there be? There may be oppression in Trading, As thus:

Oppression in Trading.

1. Oppression in *Monopolizing* of Commodities, that poor men that have been brought up to such a Trade, and that have no other livelihood at all but that, that a few men get into their own hand, and make such use of it themselves that poor men are not able to live by them, this is oppression; Certainly this monopolizing in Trading is a great oppression, the Lord hath in great measure delivered us, but not wholly delivered us from that, there is a great cry in many parts of the Land still of that.

1. *Monopolizing Commodities.*

And

2. And then Secondly, *Oppression in Trading*; when as men take the advantages of mens weaknesse that they deale withall in their Trading: but especially when they take advantages of mens necessities, that is, It I know that such a man must sell his Commodity, now for men to take advantage of his necessity and therefore beat it down, so as even almost to undo a man because he is necessitated for the selling of it. I verily beleieve you know the meaning of such things as these are.

Or now, Those that work upon the necessity in buying, as sometimes when men bring over Commodities, and must bring over such Commodities, you will let them lie to the last period, that so you may have them at any rate, and so when you come to know that men must needs have a Commodity of you, then to raise the price so as they cannot live upon it, this is even to drink their very blood, this is Oppression.

Expos. *They love to oppress*: (that is) The poor of their wages.

1. There are many poor men that are servants to you that are Merchants, and Trades-men, they live upon their labor, and they must come and fetch Commodities of you, that they must live by; now you knowing their necessity that they must have your work, therefore you beat down their wages, and not give unto them according as they may maintain their families: you will say, I do not wrong them, If he doth not, another will, I but that will not serve the turn.

2. Or otherwise, *They love to oppress*: Trades-men oppress their debtors, when they have gotten poor men into their debts then they will make them that they shall buy of them, and of none other, and so will put off any of their braided ware to them, and put it off at a deer rate. You will say, We sell it them, yea, but you force them to buy of you; for if they should go from you, then you fall upon them, and put them into prison, or evil intreat them

them ſome other way. This is to love to oppreſs, to take the advantages of mens neceſſities when they are grown poor. Certainly theſe things are grievous to the Spirit of God, and are abominable in the eyes of God, theſe are rebuked here, and that you may ſee that there is a great deal of evil in theſe *Ballances of deceit*, and *oppreſſion in trading*, do but conſider theſe particulars.

First, Obſerve how this is brought in, in my text, as oppoſite to turning to God; *Turn to God*, then preſently, *He is a Merchant, the ballances of deceit are in his hand; he loveth to oppreſs*. Thoſe men that live in any way of deceit or oppreſſion to get gain to themſelves by thoſe waies, theſe are men that yet have not turned to God; thou haſt not turned to Jehovah, thy heart is not turned to him, thy heart is turned to the earth, the earth is thy portion, thou art to look for the things of the earth to be thy portion, it is not God that thou haſt choſen, nor turned unto him.

Then Secondly, Thou doeſt certainly not know what ſin doth mean, that dareſt venture the leaſt ſin for the greateſt gain; had God ever enlightened and awakened thy conſcience to ſee what ſin doth mean, thou wouldeſt rather loſe all thy eſtate, and be cloathed with rags all thy daies, than willingly to commit the leaſt ſin, to get the greateſt eſtate. It was a ſpeech of *Auſtin*, That there muſt not be ſo much as an *officious lye*, that is, a lye when a man intends no hurt, but good, yet this muſt not be told, ſaith he, no not for the ſaving of the ſouls of all the world: ſurely then a lye muſt not be told to get twelve pence in a bargain, or five ſhillings, or fifty ſhillings, or five pounds, it muſt not be told to ſave the ſouls of all the world; Now to tell a lye to deceive others as well as thy ſelf, ſurely God hath not yet laid the weight of ſin upon your ſouls, the day is yet to come that you ſhall know (perhaps to all eternity) what the weight and burden of ſin means.

1.
The evil of
deceit in
trading.

2.

And

3

And then in the Third place. Certainly you do not trust in God, you may speak of trusting in God, but it is apparant by this, That you have jealous thoughts of God, that you do not beleve that God takes care of you; and here's not only sin, but it shews your misery, you are in such a condition, that your own consciences condemn you, and tell you that God takes no care of you, for did you beleve that God had care of you, care over my bodie, my estate, my soul, then I'll leave it to God, I'll cast my care upon God, I'll go on in Gods way, and leave all other things to God. But now, when a man is low in the world and would fain rise higher, or would provide such a portion for his children, and he falls to deceiving, and so thinks to get it that way, this is the plain explicit English of it; "For my part I dare not trust God to take care for me, and that that I think God to do for me is not enough, if I trust to Gods blessing, I may be a poor man, my children may be poor, and I dare not trust to promises, nor protections, nor providences, but I must take my own way; (the truth is, the language is as much as thus much) I cannot get an estate by God, and therefore I'll see what I can do by the Devil.

4.

And then Fourthly, *All duties of Religion that thou performest are rejected by God*; you who are conscientious to your selves of waies of falseness in your trading, and it may be have gone on many daies and yeers in your waies, I say, all the duties of Religion that you perform are rejected by God, you will deceive, and yet come to hear, and deceive again, and yet hear, and so make the duties of Religion to be a colour to your deceit. Who would suspect such a man that is so forward in matters of Religion that he should be so deceitful? Oh! cursed is that wickedness above all wickedness, it's aggravated by this, When thou makest Religion to be a colour of deceit, know, that God casts all thy profession and duties

ties as filth and dung back again in your face. Ple give you this on Scripture in Ezek. 28. 18. *Thou haſt* (ſaith the text) *deſiled thy Sanctuaries* (how?) *by the multitude of thine iniquities, by the iniquity of thy TRAFFICK*: By the iniquity of thy Traffick thou haſt deſiled thy Sanctuaries. You go abroad and there you traffick, and deceive, and put off falſe Commodities, and have falſe Reckonings, and the like: now you come into the Sanctuary, Oh but you deſile the Sanctuary by the greatneſs of your iniquity; and among other greatneſs of your iniquities, the iniquity of your Traffick is that that deſiles the Ordinances of God unto you: In *Micah*, 6. 8. when thoſe Hypocrites had ſaid, What ſhall we do? ſhall we come with ten thouſand Rams, and Rivers of Oyl? Saith the Prophet, *He hath ſhewed thee, O man, what is good; And what doth the Lord require of thee, but to do juſtice, &c.* As if he ſhould ſay, Though you come with all theſe things, it's all to no purpoſe, whatſoever Offerings you offer to God, it's all nothing, except you do Juſtice.

Fifthly, *There is a curſe mingled with every thing thou doeſt enjoy.* Though it may be ſome things are gotten honeſtly, yet (I ſay) there is a curſe mingled in all things thou doeſt, it doth venem and poyſon every thing thou doeſt. In *Zach.* 5. 3. there was a flying Rol of twenty Cubits, and the breadth of it ten Cubits: then ſaid he unto me, This is the curſe that goeth over the whol earth, (for whom?) *For every one that ſtealeth ſhall be cut off &c.* Everie bit of meat thou eateſt at thy Table thou muſt look upon it as dipt in the curſe of God, I have gotten this by deceit, thou wouldeſt be loth to have everie bit of meat rouled up in dirt and ſo put into thy mouth, but everie bit of meat is rouled up in the Curſe of God.

And then Sixthly, ſurely thou that art guiltie of this deceit in the way of trading thou canſt not pray, if thou comelt to prayer, ſurely thy conſcience is verie blind,

blind, for when thou art conscious to thy self of deceit, how canst thou come into the presence of a righteous God? Canst thou say, Oh Righteous Father? darest thou come into the presence of such a HOLY and RIGHTEOUS God that profess, to abominate thy waies, surely thy conscience must be very blind, if thou dost not understand the evil of thy sin; It may be there was a time at first of thy trading that thy conscience did trouble thee for a little time, thou had'st mis-giving thoughts, but thou hast worn them out, and so art ready to bless thy self that thou hast gotten over such a difficulty as that is: thy condition is far worse. Or if not, If thy conscience be not fear'd with a hot Iron, then thou wilt be terrified. I verily think that those that have any light left in them that they dare not go to prayers; Oh! dost thou so prize a little gain, as to take away the freedom of thy spirit, and the holy boldness of thy heart in prayer! Oh how shouldest thou say to Gain, *Get thee hence as a menstruous cloth.*

7. Seventhly, Know, that if thou shouldest come to make use of thy estate in any good work, God rejects it: *Isa. 61. 8. For I the Lord love Judgment. I hate robbery for burnt offerings;* What will you come and get by deceit an estate, and come and offer it to me, I abhor it saith God.

Chrysostom. 'Tis a speech of Chrysostom, Why dost thou despise, and despight God in this, in bringing unclean things to him? it's a reproach to God: a man that hath gotten an estate by deceit, if he brings his estate to any Service of God, he doth reproach God.

8. Eightly, know that God will avenge such things, it may be the poor man that thou oppresseth in thy trading he cannot right himself upon thee, because a bargain is a bargain (you will say) yea, but God will come over with the bargain again; it may be you have done with him in your bargain, but God hath not done with you.

You will say to him, You saw what it was, and you bought

bought the thing of me as it was, and I have nothing to say to you; but God hath much to say to you in this, mark those two Scriptures, *Micah, 6. 11.* the Lord having shewn what he did require, that men should be just in their waies, now saith the text in ver. 11. *Shall I account them pure with the wicked ballances, and with the bag of deceitful weights? for the rich men thereof are full of violence, and the inhabitants thereof have spoken lye, and their tongue is deceitful in their mouth; therefore also will I make thee sick in smiting thee.* Oh! when God comes to smite thee, he will make thee sick to purpose: sickness to such men as have defiled consciences in their trading is dreadful sickness indeed, as if God should say, You shal have not great content in what you have, I will be avenged on you for what you do, either you, or your heirs shall not enjoy it. But that place concerns Christians very much, a place that it's impossible for you that are exercised in Scripture, but you must needs take notice of it, *1 Thes. 4. 6.* *That no man go beyond, and defraud his brother.* In any matter, you must not go beyond your brother; your brother is weak, you will say, Let the weaker look to it as well as he can: No, you must not take advantage of his weakness, he is your brother, you must not defraud him, no not in any matter, why? because that the Lord is the avenger of all such, as we also have forewarned you and testified.

The excuses
of deceitful
dealers.

*De mali quæsi-
tis non gaudet
tertius Hæres:*
— Of goods
ill got, the
third Heir
joyeth not.

And know this day, the Lord forewarns you once more by the Ministry of his Word, and the Lord by his Word doth testify against you in this one thing, and if you go on in any way of deceit, you go on against the verie strength of the Word, and strength of Conscience this day, and this Word that is preached this day to you shall certainly testify against you another day.

A vehement
applic. of the
text.

Yea further, When you come to die, Oh! how terrible will death be to such men! when they shall leave the sweet of all their estates, and carrie nothing but the guilt,

9.

of all with them : In *Job*, 27. 8. *What hope shall an hypocrite have, though he hath gained, when God takes away his soul ?* Sometimes men they seek to deceive, and they are discovered, and so they are rendered base and contemptible to all the world ; yea, but sometimes again, they may carrie it so cunninglie, as they shall never be discovered, perhaps in this world, but they shall gain, as *Ephraim* saith here, I am become rich and have gotten substance, but what hope hath this hypocrite though he hath gained ? what profit shal it be though thou hast gained the whol world and shalt lose thy own soul ? See also *James*, 5. 3. *The rust (of your Gold and Silver) shall eat your flesh as it were fire.*

10.

Restitution.

Yea, Know further, That thou must restore, if thou hast any estate now, or if thou ever comest to have any estate, it must be restor'd or thou canst not expect to find mercy from God with all the sorrow, cries, and prayers that can be, without restitution, there cannot be expectation of pardon and forgiveness. The ancient speech that all Divines in all Ages of the Church have closed withal was, There must be *Restitution* of that that is fallie gotten, if it be in thy power to do it, thou must restore it or else thou canst not have anie hope of mercie, those sweet morsels that you have swallowed, must be vomited up again ; And therefore you that are Apprentices take heed of pleasing your Masters, to be deceitful, for if you have a hand in it you must restore. I'll give you Scripture and Reason for it.

Why we pardon without
Restitution.

1
Reason.

The Reason is this, That 'tis impossible that any kind of repentance can be accepted of God without restitution, the reason is ; because, That if I have power to restore, all the while I do not restore I do continue in the sin, I do not only wrong the man just the verie hour I have deceived him, but all the while I keep that which is his in my hand, this is the argument that repentance can never be accepted of God that may stand or doth stand

ſtand with a wilful continuance in the ſin that a man ſeems to repent of, Do I repent of my ſin, and yet wilfully continue in the ſin? I ſay, *Wilful*, for I have it in my hand to reſtore: Oh but I ſhall undo my ſelf; I but that's wilful ſtill, Is it better for thee to keep an eſtate, or to keep a ſin? Now certainly any man that hath anie light muſt needs acknowledg thus much, That if I truly repent me of my ſin, I muſt do what poſſibly I can to undo my ſin; Can I ſay, I am heartilie ſorry for a ſin, when I do not what I can for to undo that ſin again if I can?

And for the Scriptures for Reſtitution, there are divers, I'll give you two or three, Ezek. 33. 14, 15. *And when I ſay unto the wicked, Thou ſhalt ſurely die: If he turn from his ſin, and do that which is lawful and right, if the wicked reſtore the pledge, give again that he hath robbed, &c. he ſhall ſurely live, he ſhall not die.* He doth not walk in the Statutes of life except he give again that which he hath robbed. And ſo in Numb. 5. 6, 7. there you have the Law about reſtitution, when a man or woman ſhall commit anie ſin that men commit, to do a treſpaſs againſt the Lord, and that perſon be guilty, then they ſhall confeſs their ſin which they have done, (is this al?) and he ſhall recompence his treſpaſs with the principal thereof, and ad unto it the fifth part thereof, and give it unto him againſt whom he hath treſpaſſed. He muſt confeſs his ſin, yea, but that's not enough, but he muſt recompence the partie. This is a moſt excellent Scripture; Mark, it's ſaid here, *If a man ſhall treſpaſs againſt the Lord, it's not only againſt Man, but againſt the Lord, againſt the rule of Juſtice that the Lord hath ſo ſet for the maintaining of order and humane Societie in the world: And then obſerve it further, if a man or woman commit a ſin, that men commit, and do a treſpaſs: you wil ſay, I do no other than all tradesmen do, mark, ſaith the text, If a man or woman commit any ſin that men commit, as if the holy Ghoſt ſhould ſay, I confeſs*

2.
Scripture.

Numb. 5. 6, 7.
an excellent
Scripture for
Reſtitution.
Illustrated.

1.

2.

Mr. Latimer

His expressio
of non-resto-
rers.

confess it is a sin that is ordinarie, but though it be ordinariie committed by men, though there should be confession of that sin, yet if there be not *restitution*, it will do you little good. I remember *Latimer* in one of his Sermons that he preach'd before King *Edward*, speaking of this verie point of *Restitution*, he saith that the first day that he preached about it there comes one and gives him twenty pounds to restore; the next time he preached there comes in another and brings thirtie pounds, and another time he preached and there comes another and gives him two hundred pounds, ten shillings, and he hath this homelie expression, *Restore what you have gotten, else you will cough in Hell, and the Devils will laugh at you*; Certainly it is that, that will lie heaue upon conscience; Gravel in the kidnies will not grate so upon you as a little guiltines that is upon your consciences. I my self knew one man that had wronged another but of five shillings, and it seems he did not much regard it being but five shillings, yet God awakening his conscience fiftie yeers after he comes and could not be quiet till he had restor'd that five shillings. And therefore know, that though it be manie yeers since you have gotten any thing by deceit and wrong, yet God will (if he hath a love to you) put you to restore it again. Oh! what foolish lusts are the lusts of covetousness, as the Apostle saith, *Those that will be rich they fall into many foolish lusts*; this sin of covetousness, and deceitfulness it doth bring men into foolish lusts, and makes men pierce themselves with manie sorrows; and Oh! that God would pierce them with some sorrow this day, that they might *never have one nights rest quiet*, till at least they do resolve in their hearts that they will set upon a way to make *Restitution*.

And even those of you that have made false agreements with your creditors, if God awakens your consciences, I see not how you can satisfie your conscience till you satisfie

tisfie

tiſie them, theſe things will not be peace another day.

Now the Lord convince thoſe that hearing the Word of God are guilty, and know that God will call for an account of this thing, and of this text that through providence you have come to hear of this day.

V E R. 8.

And Ephraim ſaid, Yet I am become rich, &c.

IN the Verſe before Ephraim is charged for being a Merchant, for having the Ballances of Deceit in his hand, and Loving to oppreſs; but yet Ephraim ſaith, I am become rich.

Yet

The Particle here is [*nevertheleſs*], as if they ſhould ſay, *Verumtamen.*
Let the Prophet ſay what he will, let him enveigh againſt me as he pleaſeth, I know not what he means by his Deceit, and Oppreſſion, I am ſure I gain well by it, *73*
Yet I am become rich, I am ſure I proſper in this way, and that's enough for me.

I have found me out ſubſtance.

The Hebrew word that is here tranſlated *Subſtance*, it ſignifies ſometimes *Iniquity, Labor, Violence, Rapine, Affliction, Riches, an Idol, and Subſtance*; all theſe things this word ſignifies: for indeed moſt of them, if not all are uſually joyned together with *Riches*, where men are wicked that do enjoy them. *labor, opes 71 2 vanitas, &c.*

I have found ſubſtance.

The Greeks they have a word, *Reſt, Reſreſhing to my ſoul.*
*πλὴν πεπλῆ-
τυνα οὐρανῶ
ἐναλυχλῶ
They ἐμαυτῶ.*

They account the great refreshing and rest to their souls to be in the riches that they have gotten, however they get them.

I have found Substance.

Expos. Those things that the Prophet tells us of, they are but Notions, Imaginations; but in what I have found there's Substance, to have an Estate, and Riches, and Comings-in, there's Substance, *I have found Substance.*

Obl. 1. First from this observe, *Wicked men will have something to say for themselves though their waies be never so foul.* The Prophet charge them of **very** foul things, the Ballances of Deceit, and loving to oppress, and other sins before were named. Yet Ephraim [*jaib*] He hath somewhat to say: It's a very hard thing to stop the mouths of wicked men, and especially *Rich wicked men*; wicked men that prosper in their wicked waies, say what you wil you cannot stop their mouths: The work of Conversion is not so much as begun till the mouths of sinners be stoppt, till they be so convinc'd of their evil waies as they have nothing to say for themselves.

Obl. 2. Secondly, *Men though very wicked and going on in very sinful courses, yet they may prosper for a while.* Ephraim said, *I am become Rich.*

It's true, sometimes God meets with wicked men and curses them in their way, that they have not their desire satisfied, but many times they have, they do become rich, they get their hearts desires: *Job, 21. Psal. 73.* with other places sufficient for this.

Obl. 3. Thirdly, *Wicked men in their prosperity and riches, what they get, they attribute to themselves.* *I am become rich, and I have found substance, I have got:* They do not look up to God, indeed they dare not; those that get by a sinful way, they dare not acknowledge God in it: and this is the evil of getting any thing in a way of sin, that a man cannot come to God and say, Lord, I bless thee that thou hast

haſt given me this; no, his Conſcience would fly in his face; wicked men attribute all to themſelves: This is a very wicked and vile thing, Deut.6. 12. *Beware, leſt thou forget the Lord thy God,* ſpeaking of their having Houſes, Deut.6.12. and Lands, *Beware, leſt thou forget the Lord thy God, and only* Interpreted *look at thy ſelf, & attribute al to thy ſelf, that's the meaning.*

Then Fourthly, *Carnal hearts they account outward things (Riches) to be the only ſubſtantial things.* I have found Obſ. 4. *ſubſtance; they think there is no ſubſtance in other things; you ſpeak of Spiritual things, of Communion with God, of Faith in Jeſus Chriſt, and of the Promiſes, they are but poor dry things that have no ſubſtance in them; but tell me of Gain, and Comings-in, there's ſome ſavour there, there's ſubſtance there; For indeed there's nothing gives ſubſtance unto Spiritual things but Faith, in Heb. 11.1. Faith is the evidence of things not ſeen, and the ſubſtance of things hoped for, Faith doth give a ſubſtance to ſpiritual things, a Beleever looks upon ſpiritual things as the moſt ſubſtantial, and looks on theſe outward things as imaginary; Carnal hearts think ſpiritual things imaginary, and an outward eſtate ſubſtantial; it's quite contrary in thoſe that are ſpiritual, in the 8. of Proverbs, verſ. 21. ſaith Wiſdom there, *That I might cauſe them that love me to inherit* **ſubſtance,* to inherit that, *that is;* as if there were nothing had a ſubſtance but only that which comes in by *Wiſdom, by Grace.* We call rich men, ſubſtantial men, ſuch a man (we ſay) is a *ſubſtantial* man, for indeed all the ſubſtance that the world looks after, it is riches, they make account that's ſubſtance.*

Prov.8.21.
Noted.
* 1 2

And then Fifthly, *When carnal hearts have got eſtates, they much glory in what they have got.* Obſ. 5.

I am become rich, and I inherit ſubſtance.

They make their boaſt in what they have got, they bleſs themſelves in their way; in Zephan. 1. verſ. 9. it is ſpoken of the verie ſervants of rich covetous men, that ſeek to get an eſtate but to their Maſters, in a way either

Zeph. 1. 9.
Opened

of violence, or of deceit, *They leap upon the threshold* (the text saith) *They triumph, and leap, and skip in their rejoycing that they have circumvented others, that they have got such and such things to their Masters; much more then will the Masters themselves leap and rejoyce in the having their hearts desires fill'd: They glorie in it.*

Obl. 6. And then Sixthly, and that's especially to be observed here, *That carnal hearts that get estates in sinful waies, they seek to relieve their consciences that are full of guilt, with the consideration of the outward comforts they do enjoy.* The Prophet charges them with their sin, charges the guilt of their sin upon them. But we are rich say they, and we inherit substance. Wicked men will seek to relieve their consciences, their guiltie consciences, in the rejoycing in their riches, and in their estates, and in what they have got; in Isa. 57. 10. you have a Scripture somewhat suitable to this, *Thou hast found the life of thine hand, therefore thou wast not grieved: It may be if a man goes on in an evil way and doth not prosper in it, if God crosses him in it, then he begins to bethink himself, Is not this a sinful way? doth not God oppose me in it? and then he begins to be griev'd; But if he can find the life of his hand go on, and he prosper and have what he desires, then he will not be griev'd, then his heart is hardened: Wicked men will set their riches and estates against all their guiltiness, and think it will countervail it. I beseech you consider this Note,*

Isa. 57. 8.
Interpreted.

A sure sign of
a carnal heart.

“There is no more full and sure sign of a man of the world, of a worldlie man than this, That he can think to relieve his conscience in the guilt of the least sin, by the enjoyment of all the things of the world that he can set the good of the things of the world against the guilt of sin, that he can put any thing in the world in the ballance to downweigh the least guilt of any sins; here is a worldly heart, here's a man of the world, a wretched heart, thou dost blest thy self in a great estate thou gettest,

teſt, but hath there been no guilt at all that thou haſt contracted by that eſtate which thou haſt got, Thou canſt not ſay but ſome guiltineſs hath been contracted, yea, but this contents thee, there is ſo much gain comes by it, Oh! thou art a wretched man that canſt ſet the gain in the world to the leaſt guilt that thou haſt contracted, Oh! it hath been an ill bargain, riches got by guilt, thou haſt made (I ſay) an ill bargain for thy ſelf, thou knoweſt not God, knoweſt not with whom thou haſt to deal that canſt ſet any gain by ſin for to countervail the evil of that guilt that thou haſt committed for the getting of that gain of thine.

And further, Wicked men labor to ſatiſſie their conſciences with the proſperitie they are in, and what they have got by their ſin as they ſet it againſt their guilt, ſo in the Seventh place, *They perſwade themſelves that God is not, (at leaſt) ſo much diſpleaſed with them as many would bear them in hand.* Surely if my condition were ſo dangerous as you would perſwade me to, I ſhould not proſper ſo much in my way as I do, I ſhould not get riches ſo as I do; upon this they begin to think that God is of their mind, as in *Pſal. 50. 21. Thou thoughteſt I was like unto thy ſelf*: we find it by experience that when men are under affliction, when Gods hand is upon men then they begin to think that God doth not like of their waies; but when they go on and proſper they are readie to think that God approves of their waies, that they walk in. There's a notable ſtorie concerning the Mother of *Lumbard, Gratian, and Comeſtor*, [The firſt, the Maſter of the Sentences (as they call them.) The Second, the compiler of a great part of the Popes Law, the Decretal Epitiles; the third, the Author of the Scholaſtical Hiſtorie, the beſt man and book of the three.] All famous men, and all three of them were *Baſtards*; Now the Mother of them being a Whore, when ſhe came to make her confeſſion to the Prieſt, ſhe could not acknowledg much evil in it,

Obſ. 7.

The Mother
of Gratian &c.

and she profess she could not find her heart griev'd or troubled much about it ; (when the Priest urged her penance and repentance for it) because though it's true, that the thing was evil that she did, yet that she did prosper so wel, that they were three such eminent men of such great use as those were. Thus it's ordinarie, men think that it may lessen the greatness of their sin if they get any thing by it, if they prosper in their sinful way, there is no such cause of trouble and grief for it : The people they may laugh at me (saith a covetous man) but I applaud my self at home, when I behold the money in the Chest, so long as I see comings in, let men talk what they will, I cannot beleeve that things are so bad as they report, that God is so much against me, but I hope God loves me. These are the reasonings of a carnal heart, and all because he prospers in his sin. I remember it's reported of *Dionisius* that when he had committed Sacriledg, and had a good voyage after it, saith he, See what a good Navigation the Gods hath granted me ; you tell me of Sacriledg, but I am sure I have had a good Voyage after it. Oh ! these are Heathenish reasonings, and yet I fear they are not altogether rooted out of such as profess themselves Christians. You that have good Voiages abroad (observe it) it may be if you meet with an ill Voiage, then you begin to recollect your self, What sin have I been guiltie of ? but now, if you have a good Voiage, though you have contracted much guiltiness upon your spirits while you were at Land, yet prospering in your Voiage, you never think of anie danger, but all is well because you have a good Voiage. Oh no, a good Voiage is no sign that there is not guiltiness : As sometimes I have told you, that a painted face is no sign of a good complexion ; it may be it is the Curse of God upon thee that doth let thee so to prosper, and if God had anie love unto thee he would not let thee to prosper so as he doth, he would crosse thee in thy waies that so

thou

*Populus me sibi
lat, at mihi
plaudo ipse do-
mi simul ac nu-
mos contem-
plor in Arca.*

*Videtis quàm
bona navigatio,
ab ipsis dys, sa-
criligi tribua-
tur. Val. Ma-
ximus, lib. 1.
cap. 2.*

thou mighteſt bethink thy ſelf, There's another man perhaps that was as wicked/as thou, and yet the Lord had a love to him, and he croſt him in his waies, ſo that he hath begun to bethink himſelf, and not to be at reſt till he gets the guilt of his ſin done away; but for thee, Gods heart it ſeems is not yet towards thee, he hath no love to thee; and if he lets thee go on and ſtill proſper in a ſinful way, this is from the fruit of *Reprobation*; and certainlie there cannot be ſcarce a greater note of a Reprobate than for a man to proſper in a ſinful way: This is that we ſhould all pray to God to deliver us from, Lord, let us never proſper in a ſinful way, if thou ſeeſt our way be naught, that we contract guiltineſs upon our ſpirits in our way, Lord, let us not thrive and proſper; if we do, a thouſand to one but we are undone for ever.

A dangerous
Note of Re-
probation.

He ſaid he was rich, and he had found ſubſtance.

Text.

So he put off all that the Prophte ſpoke. I remember in *Luke*, 12. when Chriſt was preaching to the Pharifees, the text ſaith, *Thoſe that were rich derided him*; rich covetous men they ſlight any thing that is ſaid againſt them, for they have where withal, they think to relieve their conſciences againſt all their guilt; Well, though thou maieſt think to relieve thy conſcience for the preſent, it will not alwaies be ſo, there is a time that conſcience will ſpeak, and will not be put off with thoſe conceits that now thou putteſt it off withal, *The Saints they beleeve the Word againſt ſence, and carnal hearts beleeve ſence againſt the Word*; here's the difference between a Godly man, and a wicked; I ſay, one that's Godlie, and hath Faith, he beleeves the Word againſt ſence; let me go on in a way that I know is Gods way, though I do not proſper, yet I have peace in it, I do not repent me of it; but a wicked man, he will beleeve ſence againſt the Word, let the

The differ-
ence between
a godly and a
carnal heart.

Word

Word say, my way is never so dangerous, yet if I have experience by sence, that I prosper in it, that shall suffice me, *Yet I am rich, and have got substance.*

Text. ——— *In all my labors they shall find no iniquity in me, that were sin.*

In all my labors] That is, In all that I get by my labors.

Expos. 1.

They shall not find in me that that is sin] That is, Let them search they shall not find in me that that is; No, as if they should say, I abhor what you say, To oppress, cheat, and cozen, Who can prove it? let any man prove it if he can, that I do cheat, or get any thing in a false way, let any man dare to come and say it; Is there any Law that can take hold of me? They shall not find iniquity in me; though there be some little matter, yet there's not any great matter, not any thing that the Law of the Land can take hold of me; and if my way be such as no man can take advantage against me by the Law, why should I be thus condemned and cried out of as I am. That's the meaning of these words,

In all my labors.

Obs. 1.

From thence the First Note is this, *That evil things many times have good names.* The truth is, That which is meant here, is that which they had got by Oppression and Deceit, and they call it by the name of their *Labors*: so Covetousness is call'd by the name of good-husbandry, and following their Callings, and the Art and Mystery of their Callings; Many men think to put off their consciences with good words, It's but the Art of my Calling, and good-husbandry, and the like, *in all my labors.* Further, observe;

Obs. 2.

It's very hard to convince any covetous men of their iniquity, Rich, covetous men are much conceived in themselves; in Prov. 28. 11. *The rich man is wise in his own concept.* You shall

ſhall ſometimes ſee a man that gets riches, and as we ſay of ſome when we look upon their wit, we wonder at their wealth; and others when we look upon their wealth, we wonder at their wit to get an eſtate, they have wit only to get money, but for any thing elſe they are ignorant, poor, weak men, eſpecially in matters of Religion, as weak as children, and yet they are wiſe in their own conceits, for they have got that that they ſee all the world runs after: It's very hard to convince covetous men of their falſneſs, that they get any thing in a ſinful way.

Again, There is no ſin that is more hard to convince a man of, than the ſin of *Covetouſneſs*; and yet the Apoſtle ſpeaks in 1 Cor. 5. 11. That it's a ſin for which a man is to be caſt out of the Church. When almoſt did you ever hear of a covetous man convinc'd? What example can you almoſt ever bring of one that hath been covetous, and rich, and got his eſtate in a falſe way, that ſhal come and give glory to God, and acknowledg his ſin, and caſt up his ſweet morſels again? Covetouſneſs it is a beſotting ſin, it is a blinding ſin; Who ſhall find any iniquity in me? what do I do but that I may?

Covetouſneſs
hard to be
convinc'd.

Then Thirdly, That covetous men, as *it's hard to convince them, ſo they do not love to be charged with their ſin*: For ſo according to ſome it is, *Who dares charge me?* It is a very dangerous thing to charge a rich man of any evil, for he hath his Purſe by his ſide, and can tell how to revenge himſelf upon you.

Obſ. 3.

Yea, Fourthly, *Men notoriously guilty, may yet in words at leaſt profeſs what they are guilty of, to be an abominable thing*. Who ſhall find iniquity in me, that were ſin? If I ſhould be falſe that were a very horrible and vile thing. Come to all trades-men one after another, and tel them of cheating, and cozening, and deceiving; they will ſcorn your words, it were a wicked thing, one were unworthy to live: How often Trades-men when they have a mind to cheat,

Obſ. 4.

cheat,

*Abſit ut deprę-
bendar ſcelerata
in menſa-
ſin, Luth. in l.*

cheat, will profeſs, That if they ſhould cozen and cheat, they were unworthy to trade any more? Oh! what cauterized Conſciences have many men that give up themſelves to gain, that make all their Godlineſs to conſiſt in gain, that make Mammon their God, that will go ſo directly againſt their conſciences. *Luther renders it, God forbid that I ſhould be found wicked in my actions.* Oh! manie that have much guiltineſs upon them, will clap their hands upon their breſts, and when you charge them; you have cheated and cozened us, Oh! God forbid that I ſhould do ſo; and yet their conſciences will tell them that they have done ſo, and will be ready to take their oaths, and ſwear, and uſe ſuch curſes that they never did ſuch a thing, or never had ſuch a thing; and when their Books are falſe, wil ſware that they are true.

Obſ. 5.

Again, *If wicked men cannot be accuſed by other men, then they are not.* If they can carry it ſo cloſely that men ſhall not ſee it, then they bleſs themſelves, all is well and fair, if they have cunningly contrived their wickedneſs that men cannot charge them, *Who ſhall find iniquity in me, that were ſin?* Well though you think your ſelves well enough becauſe men cannot accuſe you and find out your ſin, yet God can find it out, *Deut. 32. 33.* be ſure your iniquitie will find you out, God hath his time to find out iniquitie, that will be ſin to you, and there is much between God and your conſciences, though men cannot charge you. Oh! but if ſo be, that God would but diſcover unto the world, unto all your neighbors what he is able to charge you of, how loathſom would many of you appear to your neighbors! how unfit would you be to trade with men, or who would meddle with you! if (I ſay) God ſhould open to the world all that he is able to charge you of. Now certainly your condition is not the better becauſe it is kept ſo ſecretly that men cannot charge you, but perhaps it would be better if they could, for it might bring you ſooner to be humbled for it;

it; you think now becauſe you have only to deal with God you can do well enough with him: Do you think it ſuch a matter to deal with the infinite, holy, and glorious God! Indeed Servants-would be troubled if their Maſters ſhould know their deceit and cozening; but if a little child knew it they care not for that; ſo men think it is no matter for the knowledge of God, but they are loth that men ſhould know it, that will bring ſhame and diſgrace unto them; Oh! carnal, wicked, Atheiſtical heart that canſt not be ſatisfied if men know the evil, but can be ſatisfied well enough though God knows it!

Simile.

A Sixth Note is, *A carnal heart leſſens his ſins that he commits.*

Obſ. 6.

Indeed the words may carry it, *Who ſhall find iniquity in me? If they could find it I would acknowledg it to be a great ſin.* But I rather take it thus; *Who ſhall find iniquity in me that were any great matter?* Both theſe waies I find Interpreters carry it. It is but a little over-reaching, a little craft and cunning, the matter is not great. Well, that which thou accounteſt little, the Lord will account great another day, the over-reaching thy brother, the defrauding thy brother, though it be but a ſlight of hand, God will find it to be a great matter one day, if God were but humbling thy heart, and doing good to thy ſoul, *Thou wouldeſt rather aggravate thy ſin,* that's in the way of a true Convert, he labors rather to aggravate his ſin, to bring all the circumſtances he can to make his ſin heavie upon his ſoul: Oh! I find I cannot get my heart to break for my ſin, I cannot apprehend the evil of my ſin as I would in the greatneſs of it, and therefore, Oh! that God would help me to ſee the greatneſs of it; he ſtudies all the circumſtances that he can to make his ſin great in his own eyes: but now a heart that is not wrought upon to a work of Repentance, all that he labors for, it is to leſſen his ſin, and to have all the reaſonings

A true Convert

nings that he can in a way of deminution of his sin ; Oh! this is an ill sign.

Ill signs.

1.

2.

It is a very ill sign, *That a man stands it out as long as he can.* 2. *When he can stand out no longer, than he falls a lessening ;* It is no more than others do, and how should I maintain my family ? and I hope men may make the best of what they have ? Oh ! If the Lord once shew thee the evil of sin, all these reasonings will vanish before thee, and thou wilt fall down and humble thy self before God as one worthy for ever to be cast out from the presence of God : for in this that thou dar'st not trust in him, thou seekest to Hell to provide for thy self and family, rather than thou wilt depend upon God.

Obf. 7.

And then the last Note is this, *That if men can but scape the danger of Law, that they cannot be sued, there's all that they care for.* *Who shall find iniquity in me, that were sin ?* That is, by the Law : Oh how many are there that you may easily convince them that they have been very false, you speak to their consciences, yea, but what's that ? can you take your advantage ? Take your advantage if you can, say they : Now if it were not for Atheism in mens hearts it would be the greatest advantage of all, that a man is able to charge his conscience : What witness have you for such a thing ? I have your conscience, Oh they are glad of that, if they hear that you have no other witness, then they think they can do well enough : Now that's an argument of Atheism in mens hearts, that they think they are well enough whatsoever they do, when Law cannot take hold on them. Well, there is a Court of Conscience to sue thee in, and Justice will sue thee in that Court, and cast thee one day, though mans Law cannot. It follows ;

VER. 9.

And I that am the Lord thy God from the Land of Egypt, will yet make thee to dwell in Tabernacles, as in the daies of the ſolemn feaſt.

THe dependance is this: You ſay you are grown rich by thoſe finful waies of yours; *I am grown rich, I have found ſubſtance*: You think now you have no need of me, you have found ſubſtance other waies, and I am forgotten by you; but you ſhould remember that I am the Lord your God, and that God that brought you out from the Land of *Egypt*; there was a time when you had need of me, there was a time when you knew not what to do without my help, when you were in great affliction, then I delivered you with a mighty hand, you ſhould remember thoſe old mercies of mine; Oh! but you are ungrateful, you do not think what I have done for you in bringing you out of the Land of *Egypt*; If I be the ſame God ſtill, why might not you live upon me, and receive as much good from me, as others? You wil go and ſeek to ſhift for your ſelves by falſe waies, and forſake me, Am not I the Lord? that God that brought you out of the Land of *Egypt*, Have not I by what I have done for you ſhown plainly to you that you might aſwel provide for your ſelves by me, as by any other God, by my waies aſwel as by any other waies that you take? Can any God work for you ſo as I have done? Is there that good to be got in thoſe waies of ſin as there is in mine? *I am the Lord thy God from the Land of Egypt*; not only at that time, delivering of you, but ever ſince, providing for you, graciously preſerving of you, doing you good many waies, from the time that I have been a God to you, and yet you do thus wretchedly forſake me; In all your ſtraits I have helped you, in all your neceſſities I have ſupplied you, in all your difficulties I have relieved you, in all

Cohaerance.

your distresses I have delivered you, in all your burdens I have eased you, everie way of my providence hath been gracious to you, from the verie time of your coming out of the Land of Egypt, how did I provide for you in the wildernesse after by Judges, raising you up Kings? *And I am the Lord thy God from the Land of Egypt.* The Observation is,

Obs. 1.

First, *When men prosper in a sinful way they forget what God hath done for them in former times.* As if he should say, You do not remember that I am the Lord thy God from the Land of Egypt; Now you are frolicke and merrie, and have your hearts desires; but remember there was a time when you were low enough, and cried and made your moan to me in your affliction, Oh! remember those daies. Oh! how ordinarie is it for us in our prosperitie to forget Gods mercies in delivering of us, from Affliction? We have been low enough not long since, but the Lord hath in great measure delivered us from our Egypt, and presently as soon as God hath delivered us, everie man begins to think of enriching themselves and are plotting for estates, presentlie (I say) we have forgotten our sad condition, the time of our mourning, our praying, Oh what disposition is there in our hearts now contrarie to what seem'd to be a while ago? when we were under sore and sad afflictions, New sins that we commit doth as it were occasion God to remember afresh his mercies that he hath done for us.

Applied to
England.

Obs. 2.

The Second Note is this, *When you walk unthankfully it doth occasion the fresh remembrance of Gods mercy to you;* God looks upon such a people that walk so villie, What, are these the people that I have done such things for? it's as fresh in Gods memorie (to speak after the manner of men) what he hath done for us.

Use.

And if we could have what God hath done for us afresh in our minds upon the commission of new sins, it would be a mightie means to humble us.

And

And the next is, *Old mercies are great engagements to duty, and great aggravations of our ſin or neglect of duty*: But we have had occaſion to ſpeak of theſe things formerlie. It follows;

Obſ. 3.

And I will yet make thee to dwell in Tabernacles.

By way of Interrogation ſome read it thus, *What ſhall I the Lord that brought thee out of the Land of Egypt make thee to dwell in Tabernacles?* Shall I yet continue my wonted love to you as to make you to keep your Feaſt of Tabernacles ſtill with joy as you were wont to do yearly? ſhall I do thus ſaith God?

Expof. 1.

Or as *Calvin* hath it: (and it's a peculiar interpretation that he hath, different from all) it's as if God ſhould ſay thus, It is a wonderful thing that you ſhould be ſo forgetful of my great mercie, in bringing of you out of Egypt, it is ſo out of your minds that I had need work over that deliverance again; What, ſhall I caſt you out of your houſes, and bring you into captivity again, and then deliver you again, and bring you into the wilderneſs to dwell in Tabernacles again? ſhall I go over my work again? It is ſo much gone out of your minds and hearts, as I had need to quicken up your ſpirits to go all over it again; this is *Calvins* Interpretation upon this place; and he commonlie hits as right as any: And this Interpretation may be of verie good uſe to us thus,

2.
Calvin.

Let us conſider our ſelves, that if all Gods merciful dealings towards us were to begin again, if we were to go through all thoſe ſtraits, and fears, and ſorrows that we have paſſed through, our hearts would ſhake within us: as a Marriner that hath paſt through dangerous Seas, Oh he thinks if I were to paſs over theſe again, it would be hard and grievous: Now let us conſider of this, if God ſhould but put us into the ſame condition that

Applic. to
England.

that we were in seven yeers ago, and say, you shall pass through all those straights that you have been in, and you shall come into the same condition that you have been in, it would be very sad to us to think of, it would make our hearts quake to think of it; I verily beleieve there's scarce any of you who have been any way observant of the providence of God towards you, but would be very loth to venture all again, would be loth that God should be to go over with you in all those providences; and yet God is the same God still, and may do it, yea, but flesh and blood would shake at it; now do not show your selves so unworthy of Gods gracious dealings with you, as to put him to it to bring you into straits again, to renew what he hath done unto you. Thus he.

Many carrie the words in a meer *threatning* way, and no otherwise. I did indeed bring you from the Land of *Egypt*, but I'll bring you into Tabernacles again, as if God should say, I'll cast you out of your brave stately Pallaces, your *City* and *Country Houses*, and you shall come into the wilderness again, and dwell in Tents and Tabernacles. Thus many.

3.
The Authors
Exposition.

But rather I think the scope and meaning of the words, is a consolatory Promise, whereby the holie Ghost invites them here to Repentance, as if God should say thus, Though you have indeed deserved to be cast out of your dwellings, you have deserved to be brought into Tents and Tabernacles in the Wilderness again, yet I remember my ancient goodness towards you, and my Covenant with your Father *Abraham*, I am the same God that brought you out of the Land of *Egypt*, and therefore return and repent, and I'll be with you in as much mercy as ever I was, what ever the breaches have been for time past, I'll be as gracious to you as ever I was; as you have celebrated the Feast of Tabernacles with abundance of rejoycing, so I'll continue this your prosperous estate,

ſtate, you ſhall from yeer to yeer have cauſe to rejoyce, have cauſe to rejoyce in the Feaſt of Tabernacles: For this Feaſt of Tabernacles it was the principal Feaſt of their rejoycing that they had; and therefore all their Feaſts were Feaſts of rejoycing, in *Lament. 2. 7.* *They have made a noiſe in the Houſe of the Lord, as in the day of a ſolemn Feaſt.* There was Triumph and Joy in their ſolemn Feaſts. But now this Feaſt of Tabernacles was a ſpecial Feaſt of rejoycing, and that you have in *Deut. 23. 40.* Feaſt of Tabernacles. there they are commanded to rejoyce in this Feaſt, for it was after the gathering in of their Corn, and Wine, in *Deut. 16. 13, 14.* there you ſhall ſee further, and in the end of the 15, verſe, *Thou ſhalt ſurely rejoyce,* it is not only you may, but a *Command*, look to it that you *do* rejoyce in this Feaſt of Tabernacles, ſo that the Feaſt of Tabernacles was a very joyful Feaſt. Now ſaith God; *I am the Lord thy God from the Land of Egypt,* and I will yet make thee rejoyce, *as in the Feaſt of Tabernacles.* From hence we have theſe Notes.

Fiſt, *God loves to give hopes of mercy to ſinners upon their repentance;* God loves to draw the hearts of wretched, vile ſinners, by giving them hopes of mercie upon their repentance; ſo you have it in *1 Sam. 12. 21, 22.* there they confeſt their ſin, and their ſpecial ſin, in asking a King above all; but ſaith *Samuel*, Though you have ſinned, yet do not depart from the Lord, *Yet there is hope in Iſrael concerning this thing,* as in *Ezra, 10.* God ſees that if there be not hope, men will grow deſperate in their wickedneſs; *Jer. 2. 25.* *They ſaid there was no hope, and therefore they would go on ſtill.* Oh! it's good for ſinners to ſee there may be hope.

Obſerv.

And Gods Miniſters when they have to deal with ſinners, though *very wicked*, yet to give them ſome line of hope to catch at; though they be even drown'd in their Covetouſneſs in the world, and in their guiltineſs, yet to caſt a line of hope; there is nothing reveal'd to the contrary.

Ministers
duty.

contrary but there may yet be possibility for thy soul at length to be saved. Oh ! let men take heed of despairing, determining conclusions against themselves.

Note.

It's not the greatness of any sin that can be ground enough for a desperate determining conclusion; for any man or woman to say, God will never shew mercy, I say, there's no greatness of sin, there's no circumstances to aggravate, that can be ground enough for thee to say, God will never shew mercy; it is a proud, sullen, desperate spirit of thine to make such conclusions; thou maiest indeed, and thou oughtest to say, It were just with God not to shew mercie, the Lord might justly cast me out of his sight, but to say, That he will not shew mercie, it's more than thou, or any Angel in Heaven can say, & therefore, O wretched sinful guilty Consciences, and especially you that have been Apostats, that have forsaken God and his Truths, yet return, return, O return thou *Shulamite*, thou maiest possibly find God as merciful to thee as ever he was, there's hope of mercy for thee still, and if thou doest perish eternally it will rather be for some sin to come, than for any past; If God let thee live, if God let thee live to night, I say, thou wilt rather perish for the sins committed *this moment*, than for all the sins committed in all thy life-time before.

A sinners duty.

Apostats.

Note in special.

But now for thy *continuance in Impenitency*, that's a new sin, for thy *continuing in rejecting the Grace of God*, for thy continuing in thy unbeleef, this indeed may cause God to bring over again all thy former sins, and reckon for them. Oh ! this Consideration might draw the hearts of the wretchedest wicked sinner to God.

Is it so, that it is not for any sins that have been past that I am like to perish, but if I perish, I shall perish for continuing rather in evil, than for what evil I have committed, Oh ! the Lord forbid then that I should continue, let me this day make a stop in evil. The Lord would have hopes of mercie cast to wicked and vile sinners.

And

And let us be merciful, as our Heavenly Father is merciful; Use to persons offended by others.
 That is, Let servants and children that have offended you, let them see, that upon their returning they shall find as much favor from you, as ever they did; sometimes Governors when they are provok'd, behave themselves so ridgedly towards them that it makes them even desperate: God deals not so with you, do not you deal so with your inferiors.

And as God shews himself not to be changed, but will be the same towards this people as ever he was in goodness; and so it beseems us to be, that if we have shewn respect anie way to other, either in speeches or otherwise, if they appear to be what they were, it beseems us to be towards them as then, let them but appear to be what they were when such respect were shown to them, and according to the example of God it beseems us to shew our selves to them again, and again, to what we then did. *I that am the Lord thy God from the Land of Egypt, will yet make thee to dwell in Tabernacles.*

That's another Note, *The Consideration of what God hath done, should help our faith in believing what yet he will do;* Obs. 2.
 he that hath delivered us thus far, may he not deliver us further? I am the Lord that hath delivered you from Egypt; Oh! let us make use of what God hath done for us to help our faith in confidence of him for doing further; The truth is, God hath done so much for England, Applied to England.
 as there is not more to be done than hath been done, and if there be but as much of the Power, Goodness, and Mercie of God towards us for the next five or six years, as hath been for these last six years, certainly it will be as glorious a Nation as ever was upon the face of the earth, it will be the beginning of the new Jerusalem, if God should continue so as he hath done. And why may not the Lord that hath brought us out of Egypt, bring us to rejoyce as in the feast of Tabernacles?

And so Spiritually; God who at first did enlighten thy Spiritually.
 A a a thy

thy mind, & brought thee from *Egyptian darkness*, Certainly that God he is able to do as great things for thee still, and to finish the work for thee. How many are there that though they have found Gods mighty hand upon them in giving a turn to their hearts, and bringing them out of the gall of bitterness, and the bond of iniquitie, and yet at any time when they feel but their corruptions a little stirring, Oh they are readie to think that they shall perish one day by the hand of those corruptions? When we were enemies, were we not reconcil'd to him? God hath struck the deadly wound to it, he hath mortified thee, and the truth is, (consider but of this) I say there is not more to be done to bring thee to Heaven (thou that hast the least degree of Grace) than God hath already done; by giving thee the least measure of grace he hath made a greater alteration in thy estate, from one that is in an estate of nature, than the alteration will be from thy Conversion to the height of glorie, that alteration will not be so much, neither will it require such a great Power of God to make thee a glorious Saint in Heaven, as it did require to make thee of one that was a child of wrath to be a child of God, thou hast the better half, and the most eminent power of God is put forth already; for our change from Grace to Glorie will be but gradual, but our change from Nature to Grace, it is *Total*; and therefore let thy faith be helped from what God hath done, to beleeve what he will do.

Text.

—— I will yet make thee to dwell in Tabernacles.

Albertus and others.

Divers Learned men carrie this, *I will yet make thee to dwell in Tabernacles*, to be a Promise of their return from captivity, that they must again in the Land of Jewry keep the Feast of Tabernacles.

I confess were this a Promise to *Judah* I should think it

it to be the meaning of it, but becauſe it is to *Israel* who never returned, I ſhall follow thoſe that think it hath reference to the times of the Goſpel, and to all the true *Israel* of God that ſhould be converted to the faith, and I think it hath reference to that, becauſe we find ſo often in this Propheſie of *Hoſea* things that are ſo far off to be interpreted to the times of the Goſpel.

Therefore I will yet make them to dwell in *Tabernacles*, Thus to be underſtood in this Spiritual Senſe, That the Lord hath his time, though he ſeem'd to caſt off theſe ten Tribes, yet to bring the *Jews* and all the *Israel* of God, to bring them into his Church, and to build ſeveral *Tabernacles* for them in his Church: And there in ſeveral Churches as ſo many ſeveral *Tabernacles* there they ſhall have the feaſt of ſweet things, of *fat things*, of *refined Wine* upon the Lees, as in *Iſa. 25.* the Promiſes of the Goſpel are ſet out by a feaſt of *fat things*; ſo ſaith God, Ple bring thee into ſeveral Churches, as ſeveral *Tabernacles*, and there ſhall they keep a feaſt, and there ſhall their hearts rejoyce and be ſatisfied as with marrow, and fatneſs.

My Bre hren, the Lord hath delivered us in great meaſure from *Egypt*: all the difficultie now is about building of *Tabernacles*; for the preſent there's verie little matter to make *Tabernacles* of amongſt us. I remember Mr *Ainſworth* in *Exod. 25. 3.* he tells of a Tradition of the *Jews*, and cites *Rabbi Menachem* for it, that obſerved there was no Iron ſtuff for the building of the *Tabernacle*: truly our hearts are moſt Iron, and hard one towards another, and therefore not fit matter for *Tabernacles*, in *1 King. 6. 7.* There was no Iron tool neither heard in the building of the Temple. Oh! my brethren, Iron tools will not do the work for the building of Gods *Tabernacle*, we muſt have other manner of tools than theſe, There's no *Tabernacles* almoſt yet, wherein the Saints either of one judgment, or of another, have much rejoycing. The Glo-

Reformation
in England.

Ainſworth.

A Note for
the Congre-
gational and
Presbyterian
ry Churches.

ry of God hath not yet filled our Tabernacles that we have built, what God intends towards this Generation, whether ever to bring them into those Tabernacles that here he promises, I know not, but surely that God that hath brought us out of Egypt, he will bring either us, or the posteritie after us, he will bring a Generation of his people to keep the feast of Tabernacles with rejoycing. It follows;

V E R. 10.

I have also spoken by the Prophets, and I have multiplied visions, &c.

Expos.

πλυμερῶς καὶ
πλουτῶπως.

THis is a further Declaration of Gods goodness to this people, and upbraiding them for their wickedness, they have had so much means; as if God should say, They have not wanted the revealing of my Will, I have spoken by my Prophets, and multiplied visions: *Heb. 1. 1.* seems to have reference to this, That *God at sundry times, and in divers manners spake in time past to the Fathers, by the Prophets; several sorts of waies God reveal'd himself in former times.*

I have spoken by my Prophets.

There is not much difficulty in the words. The Notes briefly are these,

Obs. 1.

That it's God that speaks by his Prophets; Though Prophets are mean, and the messengers of God mean, yet so long as they speak to you in his Name, the Authoritie of what they say it is above any; They may be under their Auditors many waies, but the message they bring it is above them; though they are weak, yet there's the power of God goes along with what they speak, to make it good; and therefore you shall find when Christ sent his Disciples to preach, *Go (saith he) and teach all Nations;*

ons; but firſt he ſaith, *All power is given to me in Heaven and Earth*, then the words that follow are, *Go ye therfore and teach all Nations*; as if he ſhould ſay, *All the power that is given to me ſhall go along with your teaching*; it is the Lord that ſpeaks, the Lord Chriſt that ſpeaks in his Word by his Meſſengers; *He that bears you, bears me; and he that deſpiſeth you, deſpiſeth me.*

Matt. 28. 18.
19.

obſerved.

The Word doth little good til men come to apprehend this, *That it's God that ſpeaks by his Meſſengers*, 1 Theſſ. 2. 13. the Apoſtle ſaith, *That they received the Word, not as the word of Men, but (as it is in truth) the Word of God.* That is obſervable of Samuel, God called to Samuel, and Samuel thought it had been Eli that ſpoke, and all that time God would not reveal his mind to him, til at length Samuel gives this answer, *Lord, ſpeak, for thy ſervant beareth.* Mark, God would reveal his mind to Samuel then, and not before: So 'tis here, You come to the Word, and you come to hear the gifts of ſuch men, and ſuch a man hath excellent gifts, and abilities, and delivery, and ſuch kind of things; God reveals nothing to you, you go away and hear a ſound, and there's all, and no more is revealed to you than if you heard an Oration in a School; but when God ſhall be pleaſed to dart this thought into your minds, I am now going to hear that which is the Word of God Himſelf, the Word of that God that is my Judg, and that muſt be my Judg at the great day; now ſee whether God will not make himſelf known to you, that ſo you ſhal ſay, *Methinks I never heard Sermon before in all my life, I have come and heard a Man preach, but I never heard God preach before, It was not as the Word of God, but as the word of ſuch a man.* God expects that men ſhould tremble at his Word, and therefore look upon it as his Word.

Note.

Why men
profit no
more by the
Ministry.

How to pro-
fit better.

Secondly, *It is a great mercy to a People, for God to grant his Prophets among them to reveal his mind to them.* What would

Obſ. 2.

Matth. 5. 13

Isa. 30. 20.
Noted,

With Eph. 4.
8, 9, 10, 11.

The Ministry
a magnificent
gift.

Chrysostom
how esteemd
in his Mini-
stry.

would all the world be but as a dungeon of darknes, were it not for the Prophets and Ministers of God? they are as the *Light* of the World, and the *Salt* of the Earth, the World would rot and be unsavorie were it not for the Ministry of the Word in the World; and so we find that when God would make a special Promise to his People, he promises them, that they shall have *their Teachers*, in *Isa. 30. 20.* *And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy Teachers be removed into a corner any more, but thine eyes shall see thy Teachers; Oh! here's a promise to a gracious heart. But to another it's nothing, What, Shall the Ministry of the Word countervail the loss of my estate? God doth not say, Ple take away from you your afflictions, Oh no, but your eyes shall see your Teachers; perhaps your eyes shall never see your Money, and Estates again, but your eyes shall see your Teachers. And we know when Christ was ascended up on high, in his Coronation Day; Kings in their Coronation daies use to give great Gifts to shew their magnificence, then the Conduits will run Wine sometimes. Now when Christ ascended up to be crowned on high, What was the great thing that he gave in the world? He gave gifts to men, Some to be Prophets and Apostles, and some Pastors and Teachers, that's the great gift of Jesus Christ upon his Ascension into Heaven and taking the Crown of Glorie, as if Christ should say, Shall I give a magnificent gift to the world like a Prince, like the King of Heaven? Ple give gifts to men, Ple give them Apostles, Prophets, Pastors, Teachers, that's the great magnificent gift that Jesus Christ hath given to the world, Oh! that we could learn to prize it. I remember I have read in *Chrysostoms* time, that the godlie men when he was silenc'd, they were so affected with it, that they had rather the Sun did withdraw his beams and not shine in the world, than that the mouth of *Jo. Chrysostom* should be stop't; They did so prize the Word of God by his*

his mouth. Oh that men could learn to prize it more, at a higher rate. And you that are Citizens, ſhew your prizing of it in this one thing, Many of you here have your City, and your Country Houſes, But what little care is there for men to ſeat themſelves in places where they ſhall have faithful Miniſters of God to reveal the mind of God to them? If they come to ſeat themſelves any where, they ſcarce take it into conſideration to give a penny the more, becauſe of a faithful Miniſter, or a penny the leſs if it hath none; Oh! this ſhews the extream neglect of God, and of his Ordinances. How few Country Villages about the City were ſupplied with faithful Preachers? It's a great bleſſing of God to the world to have faithful Prophets.

In choice of our habitations we ſhould have reſpect to a good Miniſtry.

Thirdly, *God will take account of what becomes of the Word, Labor and Pains of his Prophets;* for ſo he ſpeaks in a way of upbraiding of them, God will take account of all the Spirits that his Miniſters ſpend, of every drop of their ſweat, and of all their watchings in the night, *I ſent my Prophets riſing early, and going to bed late,* God will take account of all, and you ſhall know that there hath been a Prophet among you, the Miniſters ſhall be brought out to ſay and teſtifie: Lord, I was in ſuch a place, and I reveal'd thy mind thus and thus unto them in theſe and theſe waies, that they could not but be convinc'd of, and yet ſtill they continued thus and thus wicked.

Obſ. 3.

Fourthly, *It is a great mercy for God to declare his mind to men again and again; I have multiplied viſions,* ſaith God: It were a mercie for God but once to tell us of his mind, and if we will not come in at firſt, for ever to caſt us off; but I have multiplied viſions, in Jer. 18. *At what inſtant I ſhall ſpeak &c.* God may juſtly expect that at what inſtant Chriſt is preached, that people ſhould come in, for indeed their Commiſſion ſeems to run very quick, *Go, and teach all Nations: he that beleeves, ſhall be ſaved; he that beleeveſh not, ſhall be damned.* As if Chriſt ſhould ſay,

Obſ. 4.

There

There shall be quick work made with men ; but yet the Lord is gracious to men, to multiply visions one after another, to reveal his mind at one time, and at another time, the Lord is long-suffering : though our hearts be not mov'd at one time, yet still he would try, and he would have his Ministers to do so too, 2 Tim. 2. 25. *Instruct with meekness those that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth.* It was a great aggravation of Solomons sin, that he departed from God, after the Lord had appeared to him twice, 1 King. 11. 9. Oh ! God took this ill, I have appeared twice to him , and yet he departed from me.

Use.

Oh ! how may God upbraid us with this thing, that not twice, but twenty, yea, an hundred times God hath appeared to us , we have had even the Visions of the Almighty, some of you at least ; May not your Consciences tell you, that at such and such a time you have had the Visions of the Almighty, and yet you have stood out against them, yea, and at another time, and another time ? Oh my brethren, the multiplying of Visions is a great aggravation of our sin in standing out : It was the comfort of Paul at his Conversion, in Act. 26. 19. saith he, *O King Agrippa, I was not disobedient to the heavenly Vision.* Oh how happie were it for you if upon the first vision your hearts would come in ! Oh that you could but say so ! Though it's true, I lived at such a time, in such a place in ignorance and darkness, I knew little of God, but the first time I came to hear the Word, wherein the Mysteries of the Gospel were reveal'd, I bless God my heart came off then ; so the Apostle he blesses God for the effect that the Word had upon the *Thessalonians* from the first day, even until that time. *I multiplied visions.* And then it follows ;

I uſed Similitudes.

Now for that I will not trouble you with divers readings, or divers interpretations of thoſe words, *I uſed ſimilitudes*, It is a very ſtrange expreſſion, (we have it not that I know of in the Book of God, but here) to ſhew the aggravations of mens ſins that they hearkened not to the Word, though the Word was brought to them in way of ſimilitude.

Expoſ.

Exponit Deus in verbo ſimilitudinem ſui hoc eſt, pingit voluntatem ſuam
Luth. in loc.

Obſ. 1.

You may ſee here, *That the Lord takes account of the manner of mens preaching, as well as the things they preach*; and men may have their ſins aggravated, not only for ſtanding out againſt the Word, but againſt the Word ſo and ſo delivered. The main neceſſary Truths of God are made known to you all, yea, but ſome of you, have them made known to you in a more ſweet, woiſing, and winning way, and a more convincing way than others have, and God takes account, not only of the things you hear, but of the manner of it.

Effectual preaching.

And Secondly, *The revealing the Word by ſimilitudes is a very uſeful and profitable way*; for it makes much for the ſetting of Truth, and the making Truth go to a mans heart before he is aware, the Truth conveyed in a way of ſimilitude takes impreſſion upon the memory; ſometimes ſpeak a Truth, and expreſs it in the way of a Simile, and many will go away and remembring the Simile, ſo come to remember the Truth. I remember it's reported of that Noble Marques, Marque *Galeacias* that had a great Eſtate, and was of Kin to the Pope, and yet coming upon a time but to hear *Peter Martyr* preach, and upon a meer Simile that he had, God ſtroke his heart, and it was the means of his Converſion, the Simile was thus: *Peter Martyr* was preaching, and he had occaſion to ſpeak of this, Men may think very hardly of God, and his People, but this is becauſe they do not know him; as

Obſ. 2.

Pet. Martyr on John. 20.
See the Life of *Galeacim*.

suppose a man a great way off sees a companie of excellent Musicians that are dancing, and there they are playing, and there's exact art in what they do, but he thinks they are a company of mad men, but (saith he) when he comes to draw neerer and neerer to them, and hears the melodious sound, and observes the art that they use, then he is much taken and affected: And so it is with you, you are a great way off, and look upon the Waies of God a great way off, and so you think men mad, but could you but come to observe what excellencie there is in them, it would take your hearts, God blest such a Similitude as this to that great mans heart, so that though his Wife and Children lay sprawling at his feet, yet he came to *Geneva* and there continued a godly man all his daies.

What Similitudes should be used, and how.

But now Similies should be brought from things known.

1.

2.

And we must not urge Similies too far neither, we must take heed of a Luxuriant, wanton wit in urging of Similitudes.

3.

And they must be very natural and plain, and proper, or else there will appear rather men in them than God.

Obs. 3.

And because of this expression here, learn you not to slight the Word when it comes by a Simile. You will say, This is but a Simile: but though it be, yet God is speaking to thy heart in it.

Obs. 4.

And above all with which I must conclude, *Take heed when you come to the Word, and it may be you come to the Word where you hear excellent Similies, Take heed that you do not rest in the pleasantness of the Simile.* As many men, they come to the Word to have their fancies touch'd, and pleas'd, more than any thing else; do not play with Similies, look rather at what you can see of God in a Simile, than of what wit of man you see in them. And thus much for this Tenth Verse.

VER. II.

*Is there iniquitie in Gilead? Surely they are vanity;
they ſacrifice Bullocks in Gilgal, yea, their altars are
as heaps in the furrows of the fields.*

WHat Gilead was you have formerly heard in the ſixth Chapter, and eight Verſe. Gilead is a City of them that work iniquitie; it was a City of the Priests, beyond Jordan, where the Priests that were beyond the River liv'd. Sometimes it's taken for the Mount Gilead where Jacob and Laban met and made a Covenant one with another; here neither is excluded. But moſt I find refer it to the Citie of the Priests. And what Gilgal was you had opened to you in the Ninth Chap. Fitteen Verſ. *All their wickedneſſ is in Gilgal.* Now Gilgal was the place where they were circumciſed on this ſide Jordan, and belong'd to Judah; Gilead belong'd to Iſrael, and Gilgal to Judah.

*Is there iniquity in Gilead? Surely they are vanity, they
ſacrifice Bullocks in Gilgal.*

They ſacrifice Bullocks.] The Septuagint readeth it, *The* <sup>Ἀρχόντες Συ-
σίαστρος.</sup> *Princes ſacrifice.*

And indeed the word that is for *Bullocks* is very neer in the Hebr. to the word that ſignifies *Princes*, the difference is only a Title on the right hand, or on the left, and ſo there might eaſily be a miſtake, but to read it as it is here, *They ſacrifice Bullocks in Gilgal*, great ſacrifices, and they think to put off God with their great ſacrifices, ſacrificing Bullocks but all in vain.

I may ſpare a great deal of time in ſpeaking to the Places, having before ſpoken to them:

Therefore now to ſee what the ſcope of the holy Ghoſt is here, *Is there iniquity in Gilead?*

Expos.

Note.

Is there ? an Interrogation; it is, as if he should say : First, Who dare say, there is iniquity in *Gilead* ? *Gilead*, what, the City of the Priests, iniquity there ! who will charge *Gilead* of iniquity, where the Priests are ? what, are you wiser than all our Priests ? Just like to the plea that some heretofore have had, What, do not our Ministers do thus ? is not this the opinion of our Ministers ? shall we not regard what our Ministers do ? Is there iniquity in *Gilead* ? is there iniquity among them ? do they not joyn in this way ? This seems plainly to be even the scope of this Charge, *Is there iniquity in Gilead* ? a wonder that there should be iniquity ; what, 'tis the City of the Priest ? is there iniquity there ? what in such a place where they use to meet, where they dwell ! Surely they are *vanity*, saith the Prophet : Even these Priests of *Gilead*, even these that you rest so much upon, they are but vanity, you may give up your consciences and your waies to them, because they come and perswade you that such a thing is to be done, and you must do it, and so by giving up your consciences and waies to them you may be led into much evil.

Let the Learned note.

Obs.

Surely they are vanity ; Though they be your Priests, though they be learned men, and should understand the way of God, yet they have their own interests too, they drive their own designs, they keep not the Truth of God, but they follow their own minds, *Surely they are vanity* ; those waies that they perswade you to, God allows not of, they will prove vanity, even wise, learned, understanding men, the Priests who seem'd to be much for God, may yet be vanity.

Whatsoever is presented in the Worship of God, if not by Gods appointment, it's meer vanity. Surely they are vanity, even *Gilead*.

Expos. 2.

Again, This *Gilead* being on the other side of *Jordan*, it was taken by the *Assyrians*, and those in *Gilead* were carried captive before the other Cities, they were carried afterwards,

afterwards, as it appears, if you reade that ſtory in 1 King. 15. 29. & alſo 1 King. 3. 26. thoſe that were on the other ſide *Jordan* were carried captive firſt, and *Gilead* among the reſt; ſo that it's probable that this Propheſie of this Prophet was after the taking of *Gilead*, after *Gilead* had been taken by the enemy, before the reſt of the Tribes were taken: And then the force of his argument is this,

There is iniquity in Gilead: yea, and *Gilead* hath ſmarted for her iniquity; though they promiſed themſelves peace, yet all proved but vanity, yea, they ſmarted very dreadfully, for in *Amos*, 1. 3. it is ſaid there, That *Gilead* was thruſt with Inſtruments. Now *Amos* was con- *Amos con-*
temporary with *Hoſea*, and ſpeaks of the wonderful mi- temporary
ſeries that had befallen the Citie of *Gilead*; As if the Pro- with *Hoſea*.
phet ſhould ſay, Do not you know there is iniquity in *Gilead*? hath not God declar'd it by his ſevere wrath upon *Gilead*? have not they prov'd vanity? What then can *Gilgal* expect? they yet ſacrifice Bullocks, they are guilty of the ſame ſin of falſe worſhip as *Gilead* was; God had appointed but one place to worſhip in, but they had abundance of ſacrifices, and had their Altars as common as the very heaps of ſtones that was in the fields.

From whence you may Note,

Firſt, That when Gods Judgments have been againſt any for ſin, all ſinners that are guilty in the ſame kind they have cauſe to fear, and not promiſe ſafety to themſelves though they be ſpar'd a while.

Obſ. 1.

But further, The Principal Note is this, *Gilead* had ſmarted thus and thus, yet *Gilgal*, that belonged to *Judab*, and the Prophet now ſpeaks to them, look to your ſelves, If *Gilead* hath ſmarted thus, you are like to ſmart as much and much more; for *Gilead* they did not own the Temple; the ten Tribes (you know) had forſaken the Temple, and were in a more remote way from God in their very profeſſion; but *Gilgal* did belong to *Judab*, and

Expoſ.

so were in a neerer way to God in their Profession, they profess a greater care of Gods Worship; now saith he, What, shall not *Gilead* escape, who was in a remoter way of profession, and yet shall God be thus avenged of *Gilead* for false worship? how shall *Gilgal* escape that professes a greater nearness to God in his Worship, and yet for all that corrupt Gods Worship, and sacrifices Bulls upon the Altars, as heaps of stones in the furrows of the field? that's then our Note from hence,

Obs. 2

That such whose principles and professions are neerer to God than others, if they be superstitious, if they mingle any thing of their own in the Worship of God, God will be sorely avenged upon them: Those (I say) whose principles and profession comes most neer in the matters of worship.

Applic. to
Reformers in
England.

We may look at this point as neerly concerning our selves thus, if a Superstitious, Prelatical Ministry, and People had the wrath of God pursuing them, as it hath been heavy upon them, then those who shall profess to come neer in the point of Reformation, whosoever they be, this side or the other side, any way, whosoever professes to come neerer, if they mingle their own inventions in Worship, God will be more sorely displeased with them, the more piety and holiness, the more we profess to come close to the Word of God, and yet withal mingle our own inventions, the more is God displeased; *Gilgal* is rather more than *Gilead*.

Expos. 1.

Again, *Their Altars* (he saith) *are as heaps in the furrows of the field*; as common, and as ordinary, as husband-men use to gather their stones that kept the Corn from growing, and every furlong almost there was some heap of stones laid, and saith he, *Their Altars were as common as those heaps of stones.*

Expos. 2.

Or it may have reference to some Superstitious or Idolatrous way of theirs; In the furrows of the field they had many Altars built to sacrifice, that they might seek God for the fructifying of their field; such a kind of worshipping

ſhiping of God as afterwards the Heathens had, that is in the bounds of their fields, they there performed ſome ſuperſtitious right and ceremony unto their gods for the *Dij terminalis* bleſſing of their fields; and following their example, the Papiſts and thoſe that are ſuperſtitious: and heretofore in *England* you know it was ordinary when men *Proceſſion-* went up and down their *Perambulation* in the bounds of *Weeks in* their field they would ſet up Croſſes, and Crucifixes, and *England.* would have Prayers read, and Pſalms ſung there, which was not meerly to ſhew what was the bounds of their Pariſh, but to invoke God for his bleſſing upon their fruits; and by making and ſetting up Croſſes in the bounds of their fields, they thought there came a bleſſing upon their Corn that way, and therefore in that time of the year rather, they would go to their Croſſes and have their Prayers there that they might have their Corn and Paſtors more bleſſed: thus we ſee old waies in Superſtition and Idolatry even ſince that time, and among the Gentiles is kept, and the ſame kind among the Papiſts, and lately was among our ſelves, they had their Altars in the furrows of the field.

Or in a way of *Threat*, as ſome have it, Their Altars ſhall be broken down, and they ſhall be as heaps of ſtones in the furrows of the field; according to that in *Jer. 16. 18.* *Zion ſhall be a field plowed, and Jeruſalem as an heap;* As God threatned them, ſo their Altars are here threatned to be broken down, and to be as heaps in the field; God will regard their Altars no more, (that they built brave, and with a great deal of coſt) then rubbiſh and heaps of ſtones in the field. And thus much for that Eleventh Verſe. It follows;

Expof. 3.

VER. 12.

And Jacob fled into the Country of Syria, and Israel served for a Wife, and for a Wife he kept Sheep.

Scope. 1.

GOD by the Prophet here brings in *Jacob* further, he had spoken of him before (you know) about his wrastling with God and prevailling, and still the Prophet cannot get off from this, about *Jacob*, because he saw that the people of *Israel* when they were charged with their sins, and threatned with the anger of God, they still had recourse to *Jacob* their father, and thought because they were the seed of *Jacob*, therefore God would not deal so severely with them; therefore still the Prophet seeks to take them off from such a kind of Reasoning.

And Jacob fled into the Country of Syria.

Expos.

As if he should say thus, You pride your selves in your Father *JACOB*; yea, but consider in what a mean condition *Jacob* was, and if there hath come any priviledg to you by being the seed of *Jacob*, it is the meer free Grace of God, and not from any excellency there was in your Father *Jacob*. He would take off the conceit of the excellency there was in their Father *Jacob*, for whose worthiness they thought that God surely would not forsake his posterity, though they were very wicked: as if he should say, Consider what a poor condition your Father *Jacob* was in.

Jacob's mean condition.

First, He was a poor exile, he was faine to fly for his life, even from his fathers house; And then when he did fly, he fled to his Uncle, and what was he there? a poor Servant, he liv'd in two hard Apprentiships (as it were) he found his Uncle *Laban* to be a very hard Master to him for seven yeers, and for seven yeers after that behav'd himself roughly and ridgedly with him, and changing

changing his wages often, and carrying himſelf very proudly and haughtily towards him; ſaith he, Do not forget the meannels of *Jacob*, he fled thus: And there he would have a Wife, and when he had a Wife, *He had no dowry, but he was ſain to ſerve, for his condition was ſo low and mean.* That's the firſt end why the Prophet brings in *Jacob* here again, to take them off from too high a conceit of *Jacob* their Father, that they ſhould not reſt themſelves in him, nor pride themſelves in his excellency.

Secondly, It is for this end, That he might ſhew what *Scope, 2.* their Father *Jacob* was, how unlike to him they who were of his poſterity were, for he was patient and humble under long and hard afflictions, as if he ſhould ſay, He was content to ſerve, and be in a low and mean condition, but you are proud and haughty, you can bear nothing, but be high and brave, and muſt ſute your ſelves with other Nations; your Father *JACOB* was content to ſerve a long time for a Wife, ſeven yeers, and ſeven yeers again, and went on in a humble and patient way, and kept cloſe to God all that while, it's not ſo with you who are his poſterity.

Thirdly, He brings in the example of *Jacob*, to ſhew *Scope, 3.* how wonderful the providence of God was towards him, in carrying him to his Uncles houſe, and providing there for him, in proteſting of him againſt his Uncle *Laban*, in raiſing of his eſtate, for he went over with his ſtaff in his hand, but the Lord raiſed him to be two Bands; The providence of God was that towards your father *Jacob*, as if the Prophet ſhould ſay, You ſpeak of your Father *Jacob*, Oh that you would but conſider of him, to be as he was, to be patient, and humble under Gods hand, and wait upon Gods providence to work good for you; no, but you will be providing and ſhifting for your ſelves, and you dare not truſt to God as your father *Jacob* did, and thus you ſee the ſcope why the Prophet brings in *Jacob*. Ccc But

A further
Exposit. of
the Text.

But this will not suffice for the opening of this notable Scripture, we must have some reference to the story this Scripture is taken out of. You shall find the story of *Jacob's* flying into *Syria*, in *Gen. 28. 2.* and then there's a second story in *Gen. 29.* about the 15. For this verse hath two stories in it, the story of his flying into *Syria*, from the house of his father *Isaac* to *Laban's* house; and then the story of his serving for his Wives, those two seven years.

Jacob's flight
into *Syria*.

Now for the First, you shall find matter of much instruction.

1. The First story of his flying into *Syria*, it was for two ends; That was the First to fly for his life, because *Esau* did threaten the life of *Jacob*, and by the counsel of his Mother he fled to his Uncle *Laban's*, until the wrath of *Esau* should be appeased.

2. Yea, but there was a Second Reason. God made advantage of that flight of his. As many times God is pleased to turn the flights of his people to abundance of good unto them, they may fly because of the danger of their Enemies, and they may think that if they can but have their lives for a prey, if they can avoid the danger of the Enemy it will do well; yea, but God may have a further end and intend abundance of good to them, that they shall find more mercy in that place where they fly but to get a shelter for their lives, than ever they had in all their lives before; many that have fled from persecution of ungodly men, they have found greater mercy in the place they have fled unto, though they have fled from their Fathers house, and from their own Country, yet they have found greater mercies there than ever they did in all their lives, they can tell great stories of the mercies of God unto them in the places of their flight. So it was here with *Jacob*; that was one end of God that he should fly, that he might provide a Wife for himself out of his Mothers kindred, for so he was charged, you shall find

Note,

in

in the ſtory of *Gen.* 28. that he was charged there by his Father to get a Wife of the Daughters of *Laban*. And now obſerve it in *Gen.* 28. 3. ver. when as *Jacob* did thus fly into *Syria*, becauſe *Iſaac* did ſee that he was like to endure a great deal of trouble and affliction in this his flight, *Iſaac* doth renew the bleſſing upon him. And thus God doth uſe to do when he ſees his people to be in ſuch a way wherein they are like to ſuffer ſore and hard afflictions, the Lord prepares them by renewing his bleſſing upon them, by a freſh manifeſtation of himſelf unto them, and the renewing of Gods bleſſing is enough to carry a man or woman through abundance of afflictions, for that did help much to carry *Jacob* through all his afflictions.

How *Iſaac*
ſent *Jacob*
away.

Note.

Further, Obſerve in the Second place, when *Iſaac* ſent *Jacob* away, he ſent him away in a very mean condition, without any ſuch proviſion as *Abrahams* ſervant was ſent with when he went to ſeek a Wife for *Iſaac*, we read in *Gen.* 24. 10. where *Abraham* ſent his ſervant to find out a Wife for his ſon *Iſaac*, *Abraham* ſent him with a great deal of proviſion, with ten Camels, and with Earrings, and Bracelets, and the like; but *Jacob* is ſent away to ſeek for a Wife, and ſent with a ſtaff in his hand.

If it be ſaid, That this is the reaſon why he was ſent ſo meanly, that it was for privacie, becauſe he would not be diſcovered in regard of the rage of *Eſau*.
ſau.

Why ſent a-
way ſo mean-
ly.

Though that might be a reaſon of his firſt going away in ſo mean a condition, yet that could not be the reaſon why *Iſaac* ſhould not ſend after him afterwards, for we never read that *Iſaac* ſent any ſervant after him, but ſent him away with his ſtaff in his hand, having only the bleſſing of God upon him; Therefore it is more probable this, That God did mean to train up *Jacob* in a low condition, in an eſtate of affliction, to train him up to

2.
The chief
reaſon.

patience, and humility, and in dependance upon God.

Well then, he goes to *Laban*; he flies to *Syria*: that is, to his Uncle *Laban*, when he comes there he serves him, yea, he was a Servant to him for twenty yeers together in a low condition, so you find it in *Gen. 31. 38.* he saith there, *He had served him twenty yeers*, and in all this time he found *Laban*, though his kinsman, very rough to him; as many times yong people coming to their kindred find them very rough and hard towards them. *Laban* was very churlish towards him: and very false to him, yet *Jacob* goes on and endures all the heat of the day, and the cold of the night, and *Isaac* his Father was alive all this while, and yet we never reade that *Isaac* sent to him all this time, a thing much to be wondered at, there was never any intercourse that I read of between his Father *Isaac* and him all this while, but lives from his Father, though his Father, a rich man and a great man, and yet he goes on in a humble, patient, and quiet way, depending upon God to make an issue out of all his sufferings, and God did at length make a very glorious issue out of all, though *Laban* used him hardly. Now being *Isaac's* son and he had the blessing, one would have thought that *Laban* should have been willing to have bestowed a daughter upon him, nay but he serves for a Wife, and when he had served him, yet he was deceived with a *Leah*, which was a very great injury to *Jacob*, *Laban* urged her upon him; and it's a very great part of roughness, and ridgedness, and cruelty in Guardians, or Parents, or any that have the Government of others, to force Wives upon them for their own private advantage, to force Wives upon their Children or Kindred, those matches seldom come to good; though God turned this to good, yet I say they do seldom come to good, these forced matches, it's that which is the undoing of many men and women, yong women

Kindred.

Parents or
Guardians
may not force
Wives or
Husbands
upon Chil-
dren.

to be ſo uſed: but *Jacob* ſaw no remedy; Fulfill her week, that is, the week of the Feſtivity of her Marriage, that is, confirm this match firſt; he would have had that Wife that he had ſerved for, nay ſaith *Laban*, confirm this match, for *Laban* knew that except he had willingly afterwards gone in to her, he had not been bound to her as a Husband, but *Laban* would have him make ſure and own her for his Wife, and then we will agree together, you ſhall ſerve ſeven yeers more for *Rachel*, and you ſhall have her; but now theſe ſeven yeers that he ſerved for *Rachel* we muſt not underſtand ſo as if *Laban* did keep *Rachel* from *Jacob* til he had ſerved that other ſeven yeers, as if *Jacob* had not married with *Rachel* before fourteen yeers was at an end, no, he did but fulfill the week of *Leah*, and then *Laban* gave *Rachel* unto him, upon condition, yet that he ſhould afterwards ſerve ſeven yeers likewise for *Rachel*, for ſo it's plain that which was requir'd of him; and as an evident demonſtration that *Rachel* was given to *Jacob* before the ſeven yeers were out, it appears plainly, if you read the ſtory you ſhall find that *Leah* had no children until *Rachel* was married to *Jacob*, and yet all the twelve Tribes were born to him within the compaſs of twenty yeers that he was with *Laban*; Now if the firſt born had been after the fourteen yeers ſervice, it could not poſſibly be, that all of them ſhould be born after, for we find in the ſtory that *Leah* had four children one after another, and then left off bearing, and then ſhe gave *Zilpah* to *Jacob*, who bare two ſons, there was ſix of them; and after that *Leah* had another Son, and a Daughter, and all this before *Rachel* had any children; ſo that it muſt needs be underſtood that *Rachel* was given to *Jacob* at the firſt ſeven yeers, yet he ſerved two ſeven yeers for theſe two Wives.

Now the Lord was pleaſed to turn this to a great deal of good, though it was hard ſervice and bondage, yet theſe two Wives that *Jacob* ſerved ſo long for, they were made:

Gen. 29. 27.
Expounded

Note.
Marriage
founded on
conſent.

made the two greatest instruments of good that ever had been in the Church before, or ever since, but only the Virgin that brought forth Christ; for by these two was the house of *Israel* built up, Twelve Tribes came of them, and those that they gave unto *Jacob*; but the holy Ghost reckons the building up by these two, and the blessing that was won to be upon a married condition, it was taken from these two, in a kind of proverbial way; in *Ruth*, 4. 11. the Elders said to *Boaz*, *The Lord make the woman that is come into thine house, like Rachel, and like Leah, which two did build the house of Israel*: so that this was the common blessing in a married condition, the Lord make this woman like *Rachel*, and like *Leah* that built the house of *Israel*.

Quest.

Answ.

Why like these two, rather than *Sarah*?

What is the blessing in a married condition,

It is from hence, Because they built up the house of *Israel*, and all that came from them were of the Church, Oh it is a great blessing in a married condition to build up the house of God, that's the blessing in a married condition; though thou shouldest serve hardly for a Wife, yet if God makes thy marriage so blessed to thee, as thou comest to build up the Church of God by thy marriage, that's a blessed marriage; and those that are married, in their prayers, should pray to God for such a blessing, and their friends should pray to God for such a blessing, Oh that the Lord would make this woman, and my Wife, so to be a builder up of the house of *Israel*.

Which they should pray for.

Obs. 1.

But for further Notes upon this. *Jacob fled, and served for a Wife*. From the scope of the Prophets bringing this in here, we may see, That such as pride themselves in their Ancestors, should look back to the mean condition of their Ancestors; some are very high in their conceits, because they have such and such to be their Ancestors, it may be two or three degrees off they were great, but look but half a dozen degrees off and they were but mean Trades-men, or Yeomen in the Country; here the Prophet would take

Let the Nobility & Gentry note.

take off their pride from priding in their Anceſtors; *it is* [Plato ſaid all Kings came from Plow-men, and all Plow-men from Kings]
 a great vanity for any to pride themſelves in their Anceſtors, becauſe ſome of them are great and rich by ſome providence or other they think themſelves out beyond the common ſort of mankind, they look upon others under them in a mean contemptible way; *Look unto the Rock from whence ye are berzen.*

But Secondly, *Patience and humility, and dependence upon God in times of long continued afflictions, doth much commend the Grace of God in any*: I ſay, when any ſhall be patient and humble, and depending upon God, in times of long affliction, this much cō nends the Grace of God in them. Obſ. 2.

Oh! let me commend this Note of Obſervation to any of you that have hard Services: If I were to ſpeak to a Applic. 1.
To Servants that are in hard ſervice.
 Congregation of Apprentiſes, that had hard Services, and rough Maſters, and cruel Miſtriſſes, and though it may be a ruin to them, do not fret and vex, do not be desperat, do not ſling off and ſay, Why ſhould I bear ſuch ſervices? Do not grow into any desperat moods, to go and ſeek your fortunes (as they uſe to ſay) many yong men have undone themſelves through the roughneſs of their Maſters and Miſtriſſes to them in their Apprentiſhips, and though the evil will be upon themſelves, yet God will require this at their Maſters & Miſtriſſes hand; And this is a ſign that there is no fear of God, that becauſe they are in hard ſervices, that therfore they ſhould go to take desperat courſes; you ſee it may be your Brother or Siſter hath an excellent ſervice, they have liberty, and better wages, and better proviſion than you have, yet ſeeing God in his providence hath diſpoſed of you to ſuch a hard ſervice, look up to God, and wait upon God to work good through this ſervice, God may intend good unto you in this ſervice more than you are aware of, and as for any of you that are come out of hard ſervices, look 2.
To thoſe that are out,
 back to the ſervices that you have had, and conſider, How did you behave your ſelves in thoſe hard ſervices; Are you

you the seed of *Jacob*? if you be, though your service have been hard, yet you should go on patiently, and humbly, and depending upon God as *Jacob* did: and God will remember this for good to you afterwards. Yea but now, did not you behave your selves proudly and stubbornly, and so make your service so much the more hard, by provoking your Governors? Oh! look back to these things, and consider how far you are from being of the disposition of *Jacob*, that you profess to be your father. Many Apprentises in their hard services have don that that they have cause to repent of afterwards.

He served for a Wife.

Obf. 1.

First, the Note is, *That Love will carry through long service.* Love is ashamed to complain of difficulties. Oh! so it would be if we loved God; do not complain of the service of God to be difficult.

Obf. 2.

The Second is this, *That a good Wife is a great blessing of God, though she hath no portion;* though a man serve for her, yet it is a great blessing of God, there is a more special mercy of God there than there is in giving men an Estate: he served long, and long, even for a Wife

Non tam longo tempore servavit Jacob ut haberet Socium vite, cum qua perpetuo rixaretur, eanquam scholam omnium virtutum Matrimonium cupide ingressus est. Luth. in 1.

Why *Jacob* served the other 7. years for *Rachel*,

Luther upon the place, speaks much about the blessing in Marriage, and of a good Wife. Saith he, Certainly *Jacob* did not serve so long that he might have a Companion of his life, with whom there should be nothing but railing, scolding and wrangling; no, but he look'd upon an estate of Marriage as the School of all Vertue, for so should a married estate indeed be.

And then further, another Note that is very observable, *He served these two seven years.* This may be one ground why *Jacob* served so long for a Wife, and a special ground why, Because that he had a charge from his father *Isaac*, to take a Wife in *Laban's* family, and therefore he would rather serve seven years, and seven years af-

rer that to have a Wife from him, than to go to ſeek a Wife any other where, in obedience to the charge of his Father.

Luther in his Comment upon this very Scripture, he doth much urge that very Note, *That Children ſhould be obedient to their Parents in their matches, and take heed of matching againſt their Parents conſent.* If you profeſs your ſelves to be of the ſeed of *Jacob* (for ſo the godly are ſet out in Scripture) be like unto your Father *Jacob* in this, In being obedient to your parents in your matches; there is no greater diſobedience in the world, than the diſobedience of a Child in the caſe of marriage, in the flinging off of the yoke of ſubjection to your Parents in this kind. *Luther* urges this exceeding much from hence.

Civil Laws require the conſent of Parents in all Lawful marriages; and ſo the Authority of ſacred Scripture declares to us that thoſe marriages have been ever happy that have been with the conſent of their Parents: And again (ſaith he) experience doth teſtify that thoſe marriages have been for the moſt part unhappy that have been without conſent of Parents; certainly the bleſſing of God is not upon them; you may to ſatiſſie your luſts, think to pleaſe your ſelves for a week or two, but it's juſt with God that you ſhould live *miferably all your daies*, that make no more conſcience of diſobedience to your Parents in your matches. And any of you that are here preſent, if you be guilty this way, know that the Lord rebukes you this day, and you are taught to go alone, and humble your ſelves, and to bewail that ſin of yours, which is certainly a very great ſin, and you had need both Husband and Wife together, both faſt and pray to get away the guilt of that ſin, that ſo you may have a bleſſing upon your married eſtate, and upon your poſterity, without which you cannot expect it; therefore did *Jacob* ſerve thus that he might be obedient to his Father *Iſaac*, which did charge him to go and take a Wife in

Obſ. 3.

A child's great diſobedience.

1.

2.

3.

that place. And thus much for that Twelfth Verse. It follows;

VER. 13.

And by a Prophet the Lord brought Israel out of Egypt; and by a Prophet was he preserved.

Cohaerance

Moses his low condition,

STILL the Prophet goes on in shewing their meanness in their Ancestors, your Father *Jacob* was thus mean, a poor exile, he was fain to serve thus for his Wife: It's true, *Joseph* was a while in prosperity, but when *Joseph* was dead, all your Ancestors then they were in *Egypt* as miserable bondslaves; they were there as bondslaves, and how should they get out? there was no way in the world; *Pharaoh* a mighty King, they had no friends abroad, nor no Armies to help themselves, only a Prophet, God sent them a Prophet, *Moses*, and what was this Prophet? one that had been a poor Shepheard for forty yeers together in the Wilderness, and when this Prophet was to go into *Egypt* to be a deliverer of them, was it ever like that he should be the man? in *Exod. 4. 20.* the text saith, *He took his Wife, and his Sons and set them upon an Ass*, we read but of one Beast that he had, and so he went into *Egypt* in a mean and low condition, and when he came there he was not owned, and we never read that *Moses* did declare who he was, and the children of *Israel* would not own him, and *Pharaoh* begun to buse and would not let *Israel* go; how should this one *Moses* deliver them? nay, their bondage did encrease when *Moses* came unto them, *Yet by a Prophet* (the text saith) *the Lord brought Israel out of Egypt; and by a Prophet was he preserved.* This was a mighty work of God to bring *Israel* out of *Egypt* by a Prophet, and to preserve them in the Wilderness; and by the way there is on useful Note, you read in *Exod. 38. 26.* *There was six hundred thousand, and three thousand five hundred and fifty males from*

from twenty yeers old and upwards. And in Numb. 1. 46. that was the ſecond yeer after they went out from Egypt, and there you ſhall find that there was juſt ſo many, beſides Levi, after God had taken Levi for himſelf to be his portion, thereby God would ſhew that none ſhould loſe any thing that they did for him. How often when men have been willing to give any thing to God, God hath made it up in one yeer? (but that by the way.)

Obſ.

This that I bring this for, it is, To ſhew the great work of God, that by a Prophet he brings ſuch a number out of Egypt, and he preſerves them in the Wildernels, uſes no means for their preſervation, for the guiding of them which way they ſhould go; but a mean Prophet; for the providing water for them, for the providing meat for them, for the providing of cloathes for them, for the defending of them againſt their Enemies, that they ſhould not come and deſtroy them; when they were in any danger, to help them; when they were ſtung by the Serpents, to ſhew them what they ſhould do to heal them, and to keep them all in peace that they ſhould not mutiny one againſt another; To compoſe all their differences, this Prophet had the great ſtroke in all theſe things, this was the mighty work of God towards them.

He doth not ſay, he brought them out of Egypt, but by a Prophet he brought them out of Egypt, and by a Prophet was he preſerved.

Reason of the Text.

This was firſt to ſhew their very low and mean condition, that they had no ſuccor nor help in the ſight of humane reaſon, humane reaſon could no way help them, they had none but a poor Prophet.

1.

Secondly, It was to ſhew this, That God in their deliverance would appear himſelf, and would work ſuch a glorious work by his own hand.

2.

Thirdly, It was to upbraid this people that Hoſea did preach unto at this time, for the abuſe of his Prophets,

3.

there was a time (saith he) a Prophet stood you in stead, now you care not for the Prophets, they may speak what they will, but you care not for them; but there was a time that a Prophet stood you in stead, how ever stout and proud you are now. I find divers Interpreters observe this, and among the Ancients especially *Cyril of Alexandria* hath it, shewing how Instrumental a Prophet had been after good unto them. Had not God blessed the endeavors of a Prophet for good unto your forefathers, where had you been at this day?

Cyril.

Obf. 1.

Applied to
England.

First note, *That the consideration of the shiftless estate of our Ancestors should humble us much*: And if the consideration of our Ancestors should humble us thus, how much more when we consider of our own shiftless estate. Oh! lately, how shiftless were we! And the truth is, though there were Armies raised, yet God would not so much look at them, but rather look'd at his Prophets, and his Servants; the praying people were the main and principal means that did help us in that condition, and this should humble us, we should take heed of growing haughty and proud when we are delivered, considering how shiftless we were but a little while ago; and therefore if now we have gotten peace, and prosperity we think is coming in, take heed of pride now, look back to that shiftless, poor condition that you were in a little while ago.

Obf. 2.

Secondly, God shews here mercy to his people by a Prophet, that notes this, *That when God works great things for his Church, his way is to work it by very smal means*, little means God uses when he intends the greatest mercies to his Church. Gods deliverance of his people from Egypt it was a type of the deliverance of his Churches to the end of the world from their bondage and afflictions, and God sends them a Prophet, and he must deliver them. Though God did it, yet God puts it upon the Prophet as the great Instrumental means for their help; God takes delight

delight in this, when he doth good to his people, not to make uſe of ſuch great means, as when he doth work his own ends other waies towards other people; when God intends good towards other people he will do it in a more natural way, by natural means; but when he comes to work good for his own, he will do it in a more ſupernatural way: For mercies are ſo much the ſweeter by how much the more God is in them; ſo much the more as we ſee the finger of God in a mercy, ſo much the ſweeter it is. And above all things the Lord accounts himſelf glorified in his peoples depending upon him in the want of all means, the Lord accounts this his Glory, that he may be an object of the reſt of the ſouls of his people, that when they are in any ſtraights, in any afflictions, that yet they can look upon God as an object for their reſt, and can ſay, *My ſoul, return unto thy reſt.*

Difference of
God's wor-
king for his
People, and
for others.

Reaf. 1.

2.

Oh conſider of this you that are the Servants of God, when you are in ſtraits and difficulties, remember this Note, That God accounts it to be the great glory that he rejoyces in, the ſpecial glory of his Name that his Servants ſhall make him in their ſtraits to be the reſt of their ſouls, and this is the reaſon why he hath uſed to work ſo much good for his people by ſuch poor and weak means as he hath done.

Uſe.

Thirdly, *It is a great aggravation of mens ſins, if they grow naught and wicked after God hath in a more than ordinary manner appeared for their good.* If then they grow naught and wicked when God hath appeared from Heaven for their good, and wrought beyond all natural means, and ſet them upon their legs again and delivered them, it much aggravates their ſins.

Obſ. 3.

Fourthly, which is a principal thing that I verily beleeve the holy Gholt aim'd at in this place, and that is this, *That the Unkindneſſe to, and Abufe of ſuch as have reference, though but in a way of ſucceſſion unto ſuch as God hath uſed to be Inſtruments of our deliverance, is a very great evil,*

Obſ. 4.

Let ſome note
this now, as
others had
cauſe to note
(that's it formerly.

(that's the Note) By a Prophet the Lord brought them out of Egypt, and by a Prophet he preserved them; and what, do you abuse them now, and are so much against them?

Note,

The aggravations of this sin.

I.
2.

Divers good things God hath done for his People by Prophets, As by *Moses* here, so afterwards by *Samuel*, and *Eliab*, and *Elisha*; great things in the matters of State God had done for this People by Prophets, and therefore he takes it very ill that they should so abuse and slight the Prophets as they did.

This shews, for people to do thus, 1. A base levite of spirit: 2. An abominable ingratitude of spirit, and vile injustice, and God will avenge these things. We have a notable Scripture in *Judg.* 8. 34, 35. and in *Judg.* 9. 16. In the 8. Chapter of *Judges*, you reade there, how God charges the People; And it came to pass as soon as Gideon was dead, that the Children of Israel turned again, and went a whoring after Baalim, and made Baalberith their god; and the Children of Israel remembred not the Lord their God, who had delivered them out of the hands of their enemies on every side: neither shewed they kindness to the house of Jerubbaal, namely Gideon, according to all the goodness which he had shewed unto Israel. Gideon had been a famous Instrument of good to Israel, that they received forty years prosperitie by him; but as soon as he was gone, the people went a whoring from God, and then they were unkind towards his posteritie; so you find in Chap. 9. Vers. 16. All the men of Shechem gathered themselves together; and all the house of Millo, and went and made Abimelech King. And one of Gideon's Sons goes and expostulates the matter with them, and tels them the Parable of the Trees that did desire a King, but saith Jotham to them afterwards in the 19. Vers. If ye have dealt truly and sincerely with Jerubbaal, and wish his house this day, then rejoyce in Abimelech, and let him also rejoyce in you: but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo;

Millo; and let fire come out from the men of Shechem, and from the houſe of Millo, and devour Abimelech. As if he ſhould have ſaid, God will avenge this: What, did God make my Father an Inſtrument of ſo great good to you, and do you ſo ill requite all his kindneſs and ſervice that he did for you? The Lord judg, and if it be ſo indeed as now I charge you, let this be a manifeſtation of Gods diſpleaſure, *That fire come from Abimelech, &c.* As if he ſhould ſay, Do not think that you can have peace and quiet in ſuch kind of waies as you are in, you think you have provided well for your ſelves in ſetting up of *Abimelech*, and now you bleſs your ſelves; We ſhall have peace, and go on and be quiet; Oh no, the diſpleaſure of God will go on and purſue you, and there will be a fire among your ſelves, and it's juſt with God that it ſhould be ſo, for this ingratitude of yours towards thoſe that have bin ſo inſtrumental for your good. The Scripture holds out this, that this is one way for God to avenge himſelf upon a People that ſhall be ungrateful to ſuch as have been inſtrumental for good to them, that they ſhall have a per-
 verſe ſpirit mingled among themſelves, that when they think to provide for their own eaſe and peace, they ſhall have a fire mingled among themſelves, ſo as in the concluſion to devour themſelves. Theſe people were very zealous for *Gideon* in *Judg.* 8. 22: when God had delivered them, they came to *Gideon* and ſaid unto him, *Rule thou over us, both thou, and thy ſon, and thy ſon's ſon alſo*: they made great promiſes, Oh how were the people affected! Come, Rule over us, thou, and thy ſon, and thy ſon's ſon, &c.

A perverſe ſpirit, the puniſhment of ingratitude.

Oh! we were in a dangerous condition, and were like to have been in a perpetual bondage under our enemies, but God hath ſtirred up thee, and bleſt thee, and therefore thou, and thy ſon, and thy ſon's ſon ſhall rule over us; they were mightily affected with this mercy of God when it was freſh, but preſently after you ſhall find they

were

were off, and forgot what an Instrument of God Gideon had been unto them, and requited the posterity of Gideon as ill as if he had been one of their greatest enemies.

Oh my brethren, this is a sore and grievous evil, the Lord cannot endure ingratitude. And thus much for the 13. Verse. It follows;

VER. 14.

Ephraim provoked him to anger most bitterly.

Cohaerance.

IT's true, (saith God by the Prophet) I loved your Father Jacob, and I have magnified my self towards his posterity in great and wonderful things which I have done for them. But you have been a wretched people, and provok'd me most bitterly: as if he should say, I have a spirit of gentleness, sweetness and love, as indeed there is nothing else in God, if he be not provok'd, If there be any anger, it is from mens provoking him.

Expos. 1.

You have provok'd me bitterly, [*in bitterness*] You have provok'd, you have imbittered my Spirit against you, by your sins that are bitter; you make my Spirit that is so sweet of it self, you have made it to be bitter.

חַמְדָּוִי
in Hishpacl
Exaltari.

[Græc. Ezek.
3. 14.] in Ex-
celsis suis.
Calv. &c.

The word signifies sometimes to *Exalt and make high*. And I find Tremelius, Vatablus, Calvin and others, translate it, *High places*.

You have provoked me *with the High Places*, so it's true; And indeed that was a special sin, the sin of Idolatry that did provoke God most bitterly against them; and he will come to one in the main, if we take it so.

Expos. 2.

But it is more full to translate it according to that that the word doth signifie more properly, *You have provok'd me in bitterneſſes*, you have been very bitter against my Saints that would go from *Samaria* to worship at *Jerusalem*. I have shewn in this story of the Prophet how bitter the ten Tribes were against any that would sepa-

The particu-
lar intimation
of the Text.

rate

rate from them and go worship at the Temple; you have provok'd me in that kind of bitterness, you have provok'd me in that bitter sin of abusing my Prophets, you have provok'd me in that ingratitude of yours towards those that I have made Instrumental for your good, you have provok'd me in sinning against such great mercies, Oh! you have provok'd me bitterly, you have forsaken the living God, the fountain of all good, and have turned your selves to vanity, you have provok'd me to anger most bitterly. From whence the Notes are,

First, *That God is not angry but when he is provok'd*, neither should we be; let us be as our Heavenly Father is: saith God, *You have provok'd me to anger.* Obs. 1.

And then Secondly, *It is sin that provokes God*, it puts God to stir up his anger, it puts it to tryal, to see whether there be any anger in God or no; in Heb. 3. 9. *Your Fathers provok'd me*, they tryed me, they would put it to tryal whether there was such anger in me yea, or no. Wicked men indeed do so, they hear much of the anger of God against sin, and they put it to tryal, they will see whether it be so or no; they dare not say so in words, but their actions do so: Oh! it's a dreadful evil to provoke God, 1 Cor. 10. 22. *Do ye provoke the Lord to jealousy? are you stronger than he?* Can you stand it out with God? Is it not folly to provoke a man that is a Superior, that hath power over you, and can crush you? Oh wretched, bold heart that darest stand it out to provoke the eyes of his Glory, to provoke the holy one of Israel! What, to provoke him that can stamp you into Hell presently! to provoke him that hath the point of the Sword of Justice at your hearts! but yet this is the boldness of ungodly men; a man that dares not provoke his Landlord, yet will dare to provoke God. Obs. 2.

My brethren, it's a great evil to provoke one another to wrath, but a greater evil to provoke God to wrath: in Ephes. 6. 4. Parents are charged not so much as to provoke

The aggravation or provocation of God.

Wherein we
may provoke.

Against pro-
voking one
another.

to vex and annoy

A Meditatio
for passionate
spirits.

voke their *Children* to wrath ; And wilt thou provoke God then ? If we will be provoking one another, let us be provoking to love, and to good works : (as in *Hebr. 10. 24.*) unto a kind of Acrimony of love. If there be a kind of sharpness let it be that which puts us on with an eagerness of spirit to love, and so provoke one another as much as you will, provoke one another to love, and to good works. In *Gal. 5. 26.* *Be not desirous of vain glory, provoking one another ; Calling forth one anothers corruptions,* that's the meaning of it. Let there not be a desire of vain glory, provoking one another, *calling forth one anothers corruptions.* Oh ! 'tis an evil thing that we do call forth the corruptions of one another so. Was there ever times of provoking so as there are now ? every man provoking one another, and stirring up one another to envy, wrath, and malice, Oh take heed of provoking one another ; wonderful mischiefs have come of provoking one another : What mischief do you think will come then of provoking God to anger ? Consider this, especially you that are of passionate spirits, if a Wife, a Servant, a Child doth any thing amiss, you are presently all on fire, Oh that you would have this meditation, What, shall I a poor worm be so soon provok'd with a fellow creature if he doth displease me ? O Lord, what a wretch am I then that dare provoke the infinite God ! What, can I think my anger to be so terrible to a Child, a Neighbor, a Servant ? Oh ! how terrible is the anger and wrath of an infinite God against a Creature when he is provok'd ! I cannot bear it whoever provokes me, why should I think that the infinite God should bear with me when I provoke him ? Oh ! that passionate men and women would have these considerations. But further;

They

They provoke me bitterly.

Bitterly.] I remember *Gualter* hath a very good expreſſion about this; and ſpecially ſpeaking of the way of Idolatry, provoking of God: Juſt as if a Wife that had plaid the whore, and had uſed many dalliances with the Whoremater, and this Wife ſhould come to manifeſt reſpect to her own Husband in the ſame way of dalliance as ſhe did with the Whoremater before, and he knew what love-tricks and ſports ſhe had with him, and ſhe makes uſe of the ſame waies when ſhe comes home to her Husband. Oh what a bitter provocation would this be! a Husband would not bear that. Juſt ſo did this people do in the way of Idolatry; in Idolatry they go a whoring to Idols, and they will tender up to God himſelf that kind of worſhip that they give to their Idols: Oh this is a bitter provocation.

The Note from whence is this, *That though ſin of its own nature doth provoke God, yet there are ſome ſins provoke him bitterly.* In Heb. 3. 8. *Harden not your hearts, as in the day of provocation, in the time of bitterneſs, ſo the word is; do not harden you hearts as in the provocation, as in the bitterneſs of my Spirit.* Oh! ſome things doth imbitter Gods Spirit; as *Hardneſs of heart* doth imbitter God Spirit, and *False worſhip*; yea, many times even thoſe things wherein we think we do God a great deal of ſervice do imbitter Gods Spirit. Oh! there's many men that think they ſerve God in doing that which provokes him bitterly: we know what the Scripture ſpeaks of men, that when they ſhall deal thus and thus with the Saints they ſhall think that they do God good ſervice. They may have a good intention in what they do, and yet they ſhall provoke God bitterly: Oh let us not reſt in good intentions: I make no queſtion but this people did ſay ſo to the Prophet. Wel, whatſoever their inten-

Gualter.

Simile.

Note.

Obſ.

ἐν τῷ παραμ-
νεσθῶ.Provoking
ſins. 1.

2.

3

ons were, yet God was provoked bitterly by what they did.

And as there are some sins that are as bitter clusters, (as the holy Ghost speaks in *Deut.* 32.) so God will be as bitter against those that do provoke him bitterly, in *Deut.* 32. 24. he threatens bitter destruction. Oh! for the creature to forsake God is an evil and a bitter thing, in *Jer.* 2. 19. and it will be bitterness in the end. As *Abner* said to *Joab*. in *2 Sam.* 2. 26. *Will it not be bitterness in the end?* Oh those dalliances of thine will be bitterness in the end: those sins of thine that are the most pleasing to thee, as they are bitter to God, so God will make them bitter to thee one day: in *Prov.* 5. 4. *Her end is bitter as Wormwood*: though the beginning is as pleasant as Sugar to you, yet the holy Ghost saith that her end is as bitter as *Wormwood*. In *Jer.* 4. 18. *Thy way, and thy doings have procured these things unto thee; and this is thy wickedness, because it is bitter.* My Brethren, we are charged in Scripture to take heed of being bitter one against another, the Husband (in *Colos.* 3. 19.) is charged not to be bitter against his Wife. It is an evil thing when in a family there is bitterness. Oh! but when the Spirit of the eternal God is bitter against a people: You Wives who have such a bondage upon you, and you find it evil to have such bitterness from your Husbands: Oh but then look up to God, is Gods Spirit sweet to you? Oh!

The Spirit of God bitter to some. it is a blessing to have the Spirit of God sweet. There is a Generation of men that hath Gods Spirit bitter towards them, it's one way whereby we provoke God bitterly, by being bitter one against another: in *Ephes.* 4. 31. *Let all bitterness, wrath, and evil speaking be put away*: there's a charge of God: As we would obey him in any thing, we are charged to put away all bitterness, anger, and evil speaking, Oh what a spirit of bitterness prevails among us! what bitter words and speeches are there among us! in *Psal.* 64. 3. there the tongues of wicked men are said to be as *Arrows*, *They shoot their Arrows,*
even

even bitter words; If ever bitter words did fly like Arrows about our ears, then they do at this day: I verily believe that England never underſtood what bitter words meant as lately it hath known: we read in Revel. 8. 11 it's ſaid, *That the third part of the waters became wormwood, and men died of them, becauſe they were bitter.* My Brethren, ſometimes the third part of Sermons are Wormwood, are bitter: Oh! I would to God that ſometimes we could not ſay that the third part of prayer were not bitter; bitterneſs in prayer, in writing, in ſpeaking, in conſerring one with another; Do not you think that this provokes God bitterly? yea, even thoſe men that were wont to ſweeten one anothers ſpirits, and there was a ſweetneſs came upon one anothers ſpirits in their prayers, and yet now what do they do but imbitter one anothers ſpirits, ſo that they cannot meet together now, but they come with bitter ſpirits, one imbittering the other, as if there were nothing but Gall and Wormwood among us? Let me apply that Scripture in Jam. 3. 11. *Doth a Fountain ſend forth, at the ſame place, ſweet water, and bitter?* What, thoſe that were of ſuch ſweet natures and diſpoſitions, and by grace much more ſweet, and now nothing but bitterneſs come out of ſuch Fountains! one would wonder to ſee mens natures ſo changed, beſides the work of grace. Oh! ſhall out of the ſame Fountain come forth ſweet water, and bitter? It follows;

Therefore ſhall he leave his blood upon him.

That is, he ſhall bring his ſin upon his own head, *Thoſe that will be wilful in ſin, the blood be upon their own heads;* that's the meaning. Never ſtand excuſing any more, you have warning enough, if you will go on in your way, the blood be upon your own head, you will undo your ſelves and there is no help:

Mark the phraſe; *He ſhall leave his blood upon him.*

England now more guilty of bitterneſs than ever.

Rev. 8. 11. alluded to.

Aggravated.

Text.

Expoſ.
Obſ.

When

Obi.

When God comes to bring the guilt of sin, and the punishment of sin on a mans own head and there leaves it upon him, that's sad indeed. We reade in 2 Sam. 12. 13. there it is said, when Nathan came and rebuk'd David for his sin, David confest his sin, and saith Nathan to him, *The Lord hath put away thy sin*; the word is translated by some thus, *The Lord hath made thy sin to pass away*; Oh that's a happiness indeed, when it may be said of God, he doth make the sin and the guilt to pass away from the sinner, that's a happiness. But on the other side, when God shall leave the sin upon the sinner, leave the guilt of the sin upon him, as if God should say, here's the guilt of sin upon the head of such a man, and let it abide and lie, he shall leave his blood upon him, as in Ezek. 22. 20. the Lord saith, *He will bring them into the fire, and leave them there*; the Lord many times brings his Saints into the fire of afflictions, Oh but he will not leave them there: but when he brings the wicked into the fire, he leaves them there.

And his reproach shall his Lord return unto him.

Expof.

His reproach] That's thus, They do what lies in them to bring a reproach upon me the living God, as if there were not an Allsufficiency in me, but I'll make the reproach to turn upon their own heads; yea, they reproach my Saints too, but I'll make this to return upon their own heads, *Ob take heed of doing any thing to bring a reproach upon God.*

Quest.

You will say, *Can the Creature bring a reproach upon God?*

Anfw.

I might shew you divers waies: I'll instance but in this one thing.

Apostacy
brings a re-
proach upon
Gods waies,

Apostatizing from God, when professors of Religion that have been very forward and seem'd to rejoyce in the waies of God and to relie upon God, and they shall forsake God to follow after their vain lusts, I say, these do bring

bring a reproach upon God himſelf, in Heb. 10. 29. they did ** deſpite* to the Spirit of Grace, they wrong, and bring ** envious*, a reproach upon the Spirit of Grace. And then Heb. 6. 6. *They put the Son of God to an * open ſhame* (ſaith the ** negderyua-* text) they make him a reproach before all. As when *n'ovras*. you cart people up and down the City you hold them out as a ſcorn; ſo they put the Son of God to *open ſhame*, they do (as it were) hold forth the Son of God to open ſhame: ſo what thou profeſſelt, There is more good to The language be had in a Whore than in Jeſus Chriſt, and God, and of the ſin of the bleſſed Spirit, that's the language of a Whorema- an Apoſtat. ſter.

Well, you that are Apoſtates and think to bring a reproach upon Religion and upon the Saints, and they all ſuffer for you; from whence is it that the people of God are reproach'd, but becauſe of Apoſtates? Well, do you bring a reproach upon God, upon his Name, upon Profeſſion, upon his Saints? the Lord hath waies to turn the reproach upon your ſelves; and uſually ſuch men as theſe before they die, God doth put to open ſhame, he leaves them to ſuch vile courſes as they come to be a ſhame, a by-word, a ſcorn, and caſt out as dung and filth, not only to the Churches, but from ſuch as have any kind of civility or morality at all, Oh! take heed of bringing a reproach upon God, and ſo by bringing reproaches upon his Saints; Oh! let the Saints go on in a conſtant way of holineſs and faithfulneſs, God will wipe away their reproach, the Lord will return the reproach upon the heads of ſuch as ſeek to reproach them. And when there comes a reproach upon the wicked, it ſhall be another manner of reproach than upon the Saints, it's call'd a *perpetual reproach*; the reproach of the Saints is not a perpetual reproach, but when it's upon the ungodly, it ſhall be a perpetual reproach, and in Jer. 41. 18. thoſe two things are joyned together, a Curſe,

Simile.

How God uſually puniſheth them

The reproach of the wicked

Curse, and a Reproach, Nehem. 4. 4. Hear O God, for we are despised, and turn their reproach upon their own heads, saith Nehemiah. Sanballas, and Tobiah did reproach the Servants of God, that did seek in the uprightness of their hearts to honor God; but Lord, return their reproach upon themselves, saith Nehemiah.

How the Saints are to vindicate reproaches. And truly this is the best way, when the Servants of God are reproached, though they may by lawful means seek to vindicate their names, yet their chief way is, to pray, Lord, turn the reproach upon the heads, or bosoms of our adversaries.

And then the last Note is this :

—— *And his reproach shall His LORD return unto him.*

Expos. *His Lord]* What is God the Lord of this people? his Lord shall turn it, yes saith he, 'tis as if the Prophet should say thus, you reject God and will not be in subjection to him, you will not own him to be your Lord; but he will be your Lord in spite of your heart, *God will be God, and he will be Lord, let wicked men do what they can, and what they will he will be their Lord; Christ hath purchased to be Lord over the world, and he will be Lord over all, over all Apostates, Hypocrites, wicked men. let them do what they can against Jesus Christ, Jesus Christ will be Lord over them in spite of their hearts.*

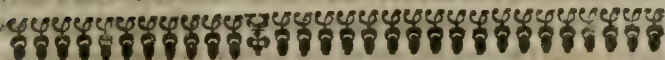
Use. Oh its a blessed thing to give up our selves willingly to the subjection of Jesu Christ. If we say we will not have this man to rule over us, Christ will say, but I will rule over you, the Lord hath sworn by Himself, and the word hath proceeded out of his mouth in righteousness, that every knee shall bow unto him, and every tongue confess his Name; be still saith God and know that I am the Lord: So I say to the most troublesome and tumultuous spirit

ſpirit, that would caſt off the yoke of God; Oh! be ſtill thou wretched, thou proud ſpirit, and know that God is the Lord, he will prevail againſt you. God made Julian to know this, that when a dart was ſtruck into him, *Julian the Apoſtat.* he caſt his heart blood into the Air, with an *O thou Galilean, thou haſt overcome me!* And ſo all wicked men ſhall be forced to ſay one day, Well, though I would caſt off the Commands of God behind my back, and break his Cords, yet the Lord hath overcome me, and though I periſh to all eternity, yet God will be God bleſſed for ever, and Lord of the whol Earth.

And thus through Gods mercy we have gon through this Twelfth Chapter.



F f f CHAP.





C H A P. XIII.

VER. I.

When Ephraim spake, trembling, he exalted himself in Israel; but when he offended in Baal, he died.



His Chapter is partly *Legal* and partly *Evangelical*. Legal, charging this people with their sin of Idolatry, and of Ingratitude, shewing them Gods wrath, partly already inflicted, and further threatned them to the 14. Verse; and again in the 15. and 16. Verses, there returning to further threats: but in the 14. Vers. there is something mixt of the Gospel in the midst of these charges and threats. *Ephraim* would have put off all the evil that came on him, upon God; but God charges *Ephraim* himself with it, all the change of *Ephraim's* condition from what it had been, comes from his own sin; and the evil that is like further to come upon him, will be for their own sin.

The pointing
of the Text.

When Ephraim spake, Trembling; not when Ephraim spake tremblingly; but when Ephraim spake, (there's a stop) Trembling: as much as if it were said, There was trembling when Ephraim spake, those that heard him did tremble. When Ephraim spake, there was trembling: There

There was a time when *Ephraim* was very honorable among the Tribes, when the very ſpeaking of *Ephraim* had great power, and took great impreſſion upon whomſoever he ſpoke to. Yea, though *Ephraim* was the younger brother, that came of *Joſeph*, yet by the guidance of the hand of God upon *Jacob's* hand, the bleſſing came upon him more eſpecially; and ſo from time to time God put much honor upon this Tribe of *Ephraim*, according to the bleſſing he had from *Jacob*, when his right hand did lay hold upon the head of *Ephraim*. *Joſhua*, he was of the Tribe of *Ephraim*, and when *Joſhua* ſpoke, what trembling was there among all the people? what mighty power and authority had he? And you read in *Judges*, 8. in their ſpeaking to *Gideon*, what trembling they cauſed, and what yeelding preſently when they ſpoke, in *Judges*, 8. the beginning, *And the men of Ephraim ſpoke unto him, Why haſt thou ſerved us thus, that thou calledſt us not when thou wenteſt to fight with the Medianites? and they did chide with him ſharply. And he ſaid unto them, What have I done now in compariſon of you? Is not the glean- ing of the Grapes of Ephraim better than the vintage of Abiezer? And ſo in Judges, 12. when Ephraim came to fight with Jephthah they had thought to have done the ſame, they ſpoke great and ſwelling words, Ephraim took much upon him, and made account that all ſhould tremble and ſhake when he ſpoke.*

And *Jeroboam* he was of the Tribe of *Ephraim*, and ſo it hath reference in a more eſpecial manner to him, and his houſe, when *Jeroboam* ſpoke, the Princely Power being put upon that Tribe of *Ephraim* in *Jeroboam*, and they having power in their hands they did prevail very much at the firſt, and cauſed trembling to all thoſe they ſpoke to. But as if the holy Ghoſt ſhould ſay, There's a great change now in *Ephraim*, he is not now as he was, nor is not like to continue ſo. *Ephraim* preſuming upon his excellency, and upon his ſtrength, and worth,

Chald. paraphrase.

he presum'd to sin, he sin'd in *Baal*, that is, in a way of Idolatry, for so *Baal* sometimes is a general word for an Idol, *Jer.* 9. 14. *They have walked after the imagination of their own hearts, and after Baalim, after their Idols.* And the *Chalde Paraphrase*, they seem to allow of this, say they, *They did sin, in that they did worship Idols.*

When he sin'd in Baal : But though it's meant of *Jeroboam* presently, including his *Calf*, yet especially is it meant of that special sin that was afterwards in this Princely Tribe, in the successors of *Jeroboam*, and that was in *Ahab* in a more special manner, *1 Kings*, 16. 31. there he did not satisfy himself in worshiping of the Calves, but added this, to worship *Baal*, the God of the *Sidonians*.

When he sin'd, then he died.

Expos. 1. *He died.*] His spirit even died; he was of a stout spirit, but afterwards came to be of a low, base, and sordid spirit, and died. They were under the sentence of death, *Jeroboam's* house was cut off, and *Ahab's* house cut off, and the people died at last: They came to be vile and contemptible at last, so that every body could insult over them. When a *Lion* is alive and roars, he is terrible to all the Beasts; but a *Lion* that is dead, the most timorous thing that is will run over, or trample upon him; So *Ephraim* was terrible to all about him, but when he had sinned in *Baal*, his honor was taken from him, and every one would insult over him, and then he was fain to crouch to every one, and the wrath of God did pursue him till it never left him, nor his family, nor the people, but they died and came to nothing; Oh the poor spirit that there was in this Tribe afterwards, *When they sinned in Baal* ! In *1 Kings*, 20. you shall see what a low and mean spirit they had, whereas before when they spake, men trembled, none could make

make them tremble, but they made others tremble, but now in 1 King 20. it is ſaid of Benhadad the King of Syria, That he gathered all his hoſt together; and he ſent meſſengers to Ahab King of Iſrael into the City, and ſaid unto him, Thus ſaith Benhadad, Thy ſilver and thy gold is mine, thy Wives alſo and thy Children, even the goodlieſt are mine. And the King of Iſrael answered and ſaid, My Lord, O King, according to thy ſaying, I am thine, and all that I have. They had a low and a mean ſpirit yeelding to any thing, and yet of a mighty ſurly ſpirit to be cruel over thoſe that were under him; The Lord was departed from him, and ſo their ſpirits were gone, and they were as a dead carcals, and every one then could inſult over them. Thus you have the meaning of this Scripture in general; yet we ſhall ſee more particularly when we examin it in reference to Jeroboam. But from what hath been ſaid, theſe are theſe Obſervations.

Base ſpirits
moſt inſolent.

Fiſt, *It is an honor to have reſpect from others, when we ſpeak, to have what we ſay to be received with reverence and reſpect, that it takes impreſſion upon the hearts of others, when we ſpeak to them, that it is not caſt out as a vain and worthleſs thing; thus Job deſcribes his honor, in chap. 29. 9. The Princes refrained talking and laid their hands on their mouth, the Nobles held their peace, and their tongue cleaved to the roof of their mouth; and in the 21. verſ. Unto Me men gave ear, and waited, and kept ſilence at my counſel. A great honor it was to Job, that when he ſpoke, his ſpeech was regarded.*

Obſ. I.

Let Children, and Servants, and all inferiours learn to give due honor unto thoſe that God hath ſet above them, not to ſcorn at their ſpeeches, not to ſlight their ſpeeches, when they ſpeak to them, to go away & ſmile & jeer, but it is fit when a Father ſpeaks to his Child, that the Child ſhew reverence and reſpect, there ſhould be an awful reverence manifeſted in the very countenance and carriage of the child, and ſo when Governors ſpeak to their Servants,
and

Uſe for Infe-
riours.

We are with
reverence to
hear the Lord
speak.

and Superiors to their Inferiors. But especially let us give God that honor when God speaks, Oh let there be trembling, Is this an honor that inferiors should give to their Superiors to shew reverence when they speak, Oh let us give this to God, *Psal. 103. 20. Bless the Lord, ye his Angels that excel in strength and do his Commandements, hearkening to the voice of his Word.* The Angels they excel in strength, the most excellent Creatures, and what, do they slight and disregard the Word of God? Oh no, they hearken to the voice of *His Word*, they give a reverent respect to the voice of Gods Word, and it infinitely befits us when God speaks to give respect to him, that's the first.

Obf. 2. Secondly, *Those who are in place of power over others they account it their honor, not only that those under them regard what they say, but that they should tremble at what they say.* It is a great delight that man hath to lift up himself above others, and to be imperious above others, we might give divers examples of men that have had great power in their hands, and when any thing hath displeased them, they would speak so as to make others to shake and tremble; Nay, not only men in great place will do it, but you shall find this disposition in men that are very mean and of a very low rank, yet if they have any under them, they will be imperious over them; as now in Families, how many when they do but speak to their Wives, though she be colateral, and not directly under him, yet how imperiously do they speak, speak so as to make the house shake almost when they speak, and so Servants and Children; and this they account their Glory. My Brethren, though this be often through much distemper, and pride, and vanity in men to delight to make all that are under them to tremble when they speak, yet this is an honor due to God, and God expects it from us, for the Lord is infinitely above us, and we are all of us under the feet of God, and at his dispose, both for our present and eternal estate.

The imperi-
ousness of
some in their
families.

Trembling
due to God.

And

And it is fit for us, therefore to give regard and ſome reverence to God when he ſpeaks, to have an heart to tremble at his Word, that's that God looks for. In *Iſa.* 66. 2. The Lord that is on high, yet he looks to him that is of a poor and contrite ſpirit, and trembleth at his Word; the Word that God ſpeaks is that that hath the dreadful Authority of God in it, It is that that binds Conſcience, it's that Word that if thou obeyeſt not, will bind thee over to eternal death: It becomes the greateſt Monarchs in the world to have ſhaking and trembling hearts when God ſpeaks: Oh! who art thou that canſt ſtand againſt the Voice of God when he ſpeaks? Oh bold and hard heart (I ſay) that canſt ſtand out againſt Gods Voice. In *Pſal.* 29. 4. *The Voice of the Lord is powerful, the Voice of the Lord is full of Majeſty.* And in *Hab.* 3. 16. *When I heard, my belly trembled, and my lips quivered at the Voice, and I trembled in my ſelf again.* This is the honor that is due to God, Oh it is a comely thing to ſee a Congregation ſit even The poſture of a Congregation trembling under the Word of God, manifeſting their hearts to be affected with the Authority and Majeſtie of what it is that God ſpeaks; for there's much Majeſty in the Voice of God, Oh! 'tis full of Majeſtie.

Again, *When he ſpoke, there was trembling.*

This the Prophet mentions as a means to aggravate his ſin and miſery afterwards, As if the Prophet ſhould ſay, There was a time that God did ſubdue the hearts of people under *Ephraim*, ſo that *Ephraim* had a great deal of Authority over thoſe that were under him, *When Ephraim ſpoke, there was trembling.* Expof.

From whence the Note is this, which *Pareus* hath upon the place, ſaith he, *The ſubjection of the hearts of men unto thoſe in Authority, it is a work of God, God is to have the glory of it: It is from God that the hearts of multitudes ſhall be brought under ſome few ſo as to fear them, and to receive what they ſpeak with trembling, it is from God.* In *Joſh.* 4. 14. *On that day the Lord magnified Joſhua* *Pareus.*
Obſ. 3.
in

in the sight of all Israel, and they feared him as they feared Moses. Joshua before Moses dyed, was but a servant to Moses, and we do not reade that he was so magnified among the People, they did not fear him so much; No, the fear was then upon Moses, because Moses was in place of Authority; but when Moses was taken away, and Joshua was to succeed him in Authority, then the Lord magnified him, the Lord put a lustre upon him, and the Lord caused the People to fear him, as they had feared Moses: It is a work of God to cause People to fear Magistrates. So in Dan. 5. 19. *For the Majestie he gave him, (that God gave the King) all People, and Nations, and Languages trembled and feared before him.* It's God that puts majestie upon Governors, to make those that are under to fear. It's a very observable Scripture we have in Psal 77. 14. there it's spoken of God, that he did wonders and marvellous things; What are those wonders and marvellous things? If you reade, you shall find among others, *Thou leadeest thy People like a flock of Sheep by the hand of Moses and Aaron;* that's reckoned among the wonders and marvellous things that God doth, That he did lead his People like a flock of Sheep, by the hand of Moses and Aaron; that so great a multitude should be led like a flock of Sheep by the hands of two, it is a wonderful work of God, God is to have the glory of it, it is for the maintaining of Government and Order in the World, that God doth so subdue the hearts of many under few.

Psal. 77. 14.
Observed.

Obs. 4. Then Fourthly, *When Ephraim spake, trembling.*

Though Ephraim the yonger, yet when he got Authority in his hand, how imperious was he? And observe, *The manner the beginnings of men are, the more imperious oftentimes they are when they come in place of Power, none more imperious and insulting over men than such as have manner beginnings: this was the yonger Brother, and had power by a special providence of God, not according to the*

the ordinary common courſe, and very often we find it, that men of mean qualitie, and that were inferior to others, if any providences raiſes them above others, they grow more imperious than others.

And then a Fifth is this, (which is a principal thing to be obſerved here, a Note from the change of the condition of *Ephraim*, when *Ephraim* ſpake, trembling, but after he ſinned, he died.) *That men which heretofore have been of very high repute, and of reverend reſpect, ſo as they had much power to prevail with people that they had to do with, yet by their ſin they fall off from their dignity: Sin will bring mens honors down; though there was a time that every one revered him, had high eſteem of him, and did much regard what they ſpake, yet they falling to ſin and wickedneſs, it's juſt with God to bring their honor and eſteem down, to bring it into the duſt, and to make them vile and contemptible in the eyes of thoſe that ere while did reverence them, we find this threatned both to thoſe in the place of Magiſtracy, and in the place of Miniſtry. For Magiſtracy in Job, 12. 21. He powreth contempt upon Princes, God powers contempt, though they had very great honor and eſteem, yet through their ſin contempt is thrown upon them. And then for thoſe in the Miniſtry, in Mal. 2. 9. Therefore alſo have I made you contemptible, and baſe before all the people. The Priests lips ſhould preſerve knowledg, and they were very honorable thoſe that were faithfull, but when they come to be partial in the Law, that is, when they come to turn the Word of God to their own ends; it's a remarkable Scripture, that the Lord made them vile in the eyes of the people. It was, that they were partial in the Law, that was a main thing, that is, they would handle the Word of God partially, what they could get to drive on their own waies by, they would improve that to the uttermoſt, and turn the Word which way they pleaſed; upon this, though they thought to prevail that way, and*

Obſ. 5.

Verified in
1. Magiſtracy

2. Miniſtry.

Note.

to get esteem of the people by this means, yet this was the thing that God threatens, to make them to be vile and contemptible in the eyes of the people because of this. When people come to discover this, that men do indeed drive on their own designs, and their own ends in the waies of God, there's nothing will take away their repute and their honor more, Oh the great change that there is, in the honors and esteem of men, God for their sin casts them out, and their names as vile men and women who have out-liv'd their honors, even in the very hearts of the Saints. Indeed when there is a change in an outward condition from prosperity to afflictions, then wicked and carnal men will not regard those that they did honor before. As in *Job's* case, in *Job*, 29. *Job* tells us how he was honored, and regarded, and revered where he liv'd in prosperity, but when he was in affliction, in *Job*, 30. 1. *Now those who are younger than I, have me in derision*, that's a wickedness to change our minds of the esteem of men, because of their prosperity, or adversity; it shews a great *vanity of spirit*, and where the heart is right, if one that hath been godly and in publick place heretofore, and now God by his providence hath brought him down in regard of his outward estate, yet he is to be honored still continuing in his integrity and holiness. But now this is that which I speak of as a Judgment of God upon men, when God casts out their names from the very hearts of the Saints, and that worthily too, when they shall be worthy to be look'd upon as dead carcases, though heretofore much honored and respected, heretofore they were as Gardens that had many sweet Flowers, excellent common gifts they had for which they were respected; but now like Gardens over-grown with Weeds that no body doth regard; As Houses that were hung with costly Hangings, but afterwards pull'd down and nothing left but the bare walls: so their gifts were very precious, but now as those Houses

Note,

ſes having their Lord and Prince gone away there's nothing but bare walls, and it may be Mice and Vermin run up and down in thoſe rooms that were hung ſo bravely : So it is with many that had excellent gifts which were highly honored and eſteemed of by people that knew them, but now the hangings are gone, now there's nothing but Vermin running up and down in their ſpirits; Oh! what a mighty havock ſin will make in the honor and eſteem of men!

Simile.

Let men therefore take heed of truſting in their former repute, for let them have done what they will heretofore, yet if they depart from God their honor will be gone; Men that are in place of Authority, or in place of Miniſtry, had need conſider this point well, for it's a matter of great moment for men in place of Authority to keep up their repute and eſteem that they may be the more uſeful and do ſervice, not only for themſelves, but that they may be of the greater uſe to do ſervice for God. And it is one of the great deſigns of the Devil to ſeek to caſt dirt upon thoſe that God doth uſe as Inſtruments for good : Oh ! it concerns them to look to it that there be nothing juſtly caſt upon them.

Uſe.

for Magiſtrats
and Miniſters
that have bin
of Repute.

It's very obſervable how God remembers *Ephraim* a long time after to put diſhonor upon him. You ſhall read in the Book of the *Revelations* where the Tribes are reckoned up, in chap. 7. there's only two Tribes left out, *Dan* & *Ephraim*, *Ephraim* is not mentioned there by his own name, but by the name of *Joſeph*, and the reaſon that is given is, becauſe thoſe two Tribes were Ring-leaders in waies of Idolatry; as *Dan*, if you read *Judg.* 18. you ſhall find him there a Ring-leader; and you know the great change of things that *Ephraim* made in the Worſhip of God, by *Jeroboam's* ſetting up of Calves, and ſo afterwards ſinning in *Baal*, and ſo the great diſhonor that God put upon him afterwards.

Revel. 7.8.
Explained.

See Mr Mead
in loc.

When Ephraim spake.

Expos.
in partic.

Spake, what? What did Ephraim speak when he caused trembling? All this hath been only from the general, but what did he speak referring it to *Jeroboam* that was of Ephraim, and so to the Courtiers that were with him? these spake these two things, and so caused trembling in the hearts of the people.

What *Jeroboam* spake to cause trembling. I.

Alteration of Government

First, When *Jeroboam* spake about the altering of the way of Government, about the taking off of the ten Tribes from the house of *David*, *What portion have we in David, and in the house of Jesse?* When this was mentioned, then there was trembling; it did certainly at first cause the peoples hearts to shake, they thought it was a very great matter, they knew not what would come of it, What, for to forsake the house of *David* and to have a change of Government in another way! this caused many thoughts of heart, and much trembling, fearing that there might come very ill consequence of it: *When he spake there was trembling.* But, *he exalted himself.* Notwithstanding such concussions of spirit as there was, yet *Jeroboam* went on in his way, and would venture the worst, let come of it what would, he would on, *He exalted himself.* But then afterwards he sins in the way of his Idolatry, (and so his successors sin in *Baal*) and then he died, God struck him, and his Familie, and so the ten Tribes. From whence our Notes of Observation are,

Expos.

Obs. I.

First, *That alteration in the matter of Government, is a matter of very great hazard and difficulty;* men that have to deal in any kind of alteration in matter of Government, had need be very wise in their carriage in it, in respect of the people, for much depends upon them. When there was any alteration in Government there was trembling then, mighty fears and troubles in the hearts of the people.

Secondly,

Secondly, *Men of Spirit they will break through difficulties, if once they be resolved upon a buſineſs.* And when God doth intend to have a work accompliſht, he will raiſe up men of Spirit to go through with it, notwithstanding any difficulties there is in it.

Obſ. 2.

Note.

He exalted Himſelf. Though the People's ſpirits were very much troubled, and a great deal of ſhaking there was throughout the Land, yet he liſts up Himſelf, he had ſome encouragement from the Prophet and otherwiſe ſo that he would go through. When God (I ſay) hath an intent to bring a buſineſs about; for this was, that he might fulfil what was threatned to Solomon for his former ſin.

And then Thirdly, *If men when they have been helped to go on through difficulties, yet if they ſhal afterwards reſt in their parts, reſt in their ſtrength ſo as to forſake God, and ſin againſt him, it's juſt with God to leave them that they ſhall vaniſh and come to nothing:* He did exalt himſelf and prevailed in what he ſpoke, notwithstanding the trembling of the People, for having got himſelf warm in the neſt, and ſtrong in his Kingdom, then he liſts up himſelf in another manner, and forſakes God, and truſts in his own ſtrength, And now he dies, now God caſts him off.

Obſ. 3.

Men had need take heed, though they be carried thorough many and great difficulties, and by a Spirit more than ordinary, they had need take heed (I ſay) that afterwards they do not walk in their own ſtrength, but walk humbly before God; If they forſake God, they will die and periſh. That's the Firſt thing that Jeroboam ſpoke.

Uſe.
Caution.

Secondly, *When he ſpoke, when he firſt mentioned the buſineſs in the Alteration of Religion, this it's like cauſed more trembling than the other:* What is that Jeroboam ſpoke? *That now they were not to go up to worſhip at Jeruſalem,* God did not ſtand upon ſuch things, No, they might ſave that long journey; and ſo there was a Calſ

Expoſ. 2.

set up at *Dan* and *Bebel*, and they must go and worship there: This was a mighty alteration in the matters of Religion. And surely when this was mentioned first to the People there could not but be great trembling, the spirits of the godly to be sure they would tremble at such a motion, they would look upon it as a most dreadful Curse of God upon the Kingdom, that there should be such a change in the matters of Religion, from the *Truth* to that which is *False*; and even others too, there was a general trembling, for men have some kind of conscience of Religion and of worshipping God, this was so flat against the Word, that where there was but any Conscience of God they could not but have some fear, they could not tel what might come of it, and therefore there could not but be a very great concussion of spirit in the People of the Land, to tremble at such a strange kind of thing as this was: at first it was so; But yet afterwards they had dead spirits, that he might do with them what he would, and so joyned with *Jeroboam*, and joyned with *Ahab*, and sinned more and more. From this speaking and trembling, you have these Notes.

Obf. I.

First, *That the Alteration in Religion is a very difficult business*, it cannot be expected but the hearts of People will stir much upon the Alteration of Religion, though it be from worse to better, yet the hearts of People will stir very much at first. When the Reformation was first from Popery here, what a stir was there? they were presently ready to take up Arms in *Cornwel*; What ado was there for the Book of *Common Prayer*, so that the King was faine to write to them, That it was no other than the sum of what they had before, only translated into English, with some Amendments. And certainly the casting out of Prelacie hath caused a great deal of trembling, a great ado there is, How hard it is to get but any rotten tooth out of a mans head, it costs a great deal of pain and trouble. Though the Warre were undertaken for the maintainance

Episcopacy

A fit simile.

maintainance of our Liberties, as we are Subject, and Men, and for the Civil-Right we have to our Religion alſo; but yet we ſee that the very thoughts of any kind of change in matters of Religion whatſoever it be, it cauſes the hearts of men to be up, and ſhake, and to be unſetled, it's a matter of great moment the change in matters of Religion, and therefore require much Prayer where it is changed, though from the worſe to the better. If it cauſe trembling when it's changed from the better to the worſe, it wil likewise cauſe trembling where it is changed from the worſe to the better; and therefore it require, that al the Godly ſhould joyn al their ſtrength together, againſt thoſe that would oppoſe their ſtrength againſt it.

The Second is this, *That men of reſolute ſpirits will go on, even in the matters of Religion, though it be from the better to the worſe*, yet you ſhall have ſome men whoſe ſpirits are reſolute that they will go on. Oh! but you will ſay, *The People will not bear nor endure it*. Yea, but they will venture to go on with their way and deſign, though it be from the better to the worſe; but now, if the change be from the worſe to the better, than it's a ſpecial gift of God to give men hearts to go on, notwithstanding difficulties.

Obl. 2.

And then in the Third place, *He exalted himſelf, though there were trembling*: That is, He did prevail in this his way, in this change of Religion, *Jeroboam* did not carry things by open violence preſently, it was a great while ſill, but he carried things on by fair ſhews, one thing after another, and ſo he prevailed with the People. This is the way to get a deſign, and not by open violence at preſent.

Obl. 3.

And then Fourthly, *Then he died, when he ſinned in Baal*. Though God may ſuffer men to make ſome alteration in Religion, though it be to the worſe, and let them proſper, yet if they will grow from one degree to another in
forſaking

Obl. 4.

forsaking God, then God comes upon them with his wrath, then they die; if they know not where to hold; then God will not continue patient towards such a people any longer.

Obs. 5. And then the Fifth thing is this, *That a Family or People from whence God hath withdrawn his protection and blessing, is a dead carcass.*

Mat. 24. 28. Then, *He is dead*, that I take to be the meaning of that in Mat. 24. 28. *For wheresoever the carcass is, there will the Eagles be gathered together*; though it's true; it's spoken about the coming of Christ, yet I do not think that the Carcass is Christ, and the Saints like Eagles, and to will be where Christ is, yet it hath been carried to by divers; now though it's spoken there of Christ's coming, yet it's meant, of his coming against Jerusalem, there's a great part of that Chapter of the coming of Christ in his judgments against the people of the Jews, and now they were as a dead carcass, God having forsaken them; And the Eagles, Birds of prey, would come upon them: And it might have reference to the Romans coming upon them, whose Ensign is the Spread Eagle, those Eagles would come. The body of the Jews that had forsaken God, and his Truth, and so was but as a dead carcass, the Eagles would make prey of them. A people, or family that forsakes God and his Worship is as a dead carcass.

Note.

Obs. 6. And then Sixthly, *'Tis corruption of Worship that causes God thus to withdraw from a people, and make them to be as a dead carcass.*

Troja vetincus
Palladium in-
expugobiles
manebat.

When they sinn'd in Baal. As it was said of Troy so long as they kept the Palladium [the Image of Minerva] it was safe, and could not be overcome, but when that was gone then they were overcome and spoiled. So when Gods Worship which is the life and safety of a place when that's gone, and Worship is corrupted, then there doth come death: Though I do not think that God

God alwaies obſerves the ſtrict rule for matters of worſhip, as towards the *Jews*; for the *Jews* certainly though they had a Covenant of Grace that God dealt with them in, yet they had a ſpecial Covenant that God made with them for their being in the Land of *Canaan*; now indeed God goes by general rules, that is, to puniſh the diſobedient, and to reward thoſe that are godly, the waies of God now towards Nations and People for his outward puniſhments, and mercies, are but according to general rules, but Gods adminiſtration towards the *Jews*, beſides general rules were according to a ſpecial Covenant that God made with them about their living in the Land of *Canaan*, either proſperouſly, or in adverſity.

A Caution.

One of Gods ſpecial Covenants with the *Jews*.

His way with them.

But then further, *When wicked men are moſt active in their evil way and violence, yet then they may be under the ſentence of death, when they ſeem to have the greateſt power to do what they liſt (I ſay) then they may be as a dead people.*

Obſ. 7.

When he ſinned in Baal, then he died. If you will but obſerve the ſtory, for theſe Prophets cannot poſſibly be underſtood without reference to the ſtory of *Kings*, and *Chronicles*: obſerve but the ſtory of the *Kings*, When was it that *Ephraim* did ſin in *Baal*? It was in *Ahab's* time, you ſhall find that they were never more active for their way of Idolatry than then, nor never more violence, never more cruelty to the Prophets of the Lord, than there was at that time. For then *Jezebel* ſhe had her 100. Prophets ſet at her table, but the Prophets of God were ſain to be hid in a cave, and *Elijah* to ſhift for his life; And yet when he ſinned in *Baal*, he died. Died! why he ſeem'd to be full of life and activity and vigor, and thought to do what he liſt, and to trample all under feet that would ſtand againſt that way of worſhip, but for all this their bravery and pride they were dead, ſaith the holy Ghoſt, they were under the ſentence of death, and a baſe people, God was gone from them, and they

Ahab's time.

H h h

were

were decaying, and so should deny more and more till he did perish; *When he sinned in Baal, he died.*

V E R. 2.

And now they sin more and more, and have made them molten Images of their silver, and Idols according to their own understanding, all of it the work of the Craftsmen; they say of them, Let the men that sacrifice, kiss the Calves.

THE Family of Ephraim and the ten Tribes, for so Ephraim is taken for Jeroboam sometimes, and sometimes for the whol Tribe, and sometimes for the Governors, and sometimes for all the ten Tribes as distinct from Judah.

Now they sin more and more.

From whence I beseech you observe the taking in the people now together with Ephraim, now the number is changed; at first it was, *When HE sinned in Baal, then he died.* But now 'tis said, *THEY sin more and more,* all the people joyn with him in way of sin.

Expos.

At first, when he began to speak about the alteration of Religion, the people trembled to think of it, but it seems afterwards they could swallow it down well enough, they could joyn with Jeroboam, yea, and Ahab too, *more and more,* let them impose what they would upon them, they could yeeld to it.

Obs. 1.

From whence the Note is, *That men at the first apprehension of things they are much affected, and it may be think that they will never yeeld to them, yet within a while when they have been a little used to them, then there's a mighty alteration in mens spirits both to yeeld to this, and indeed to yeeld to any thing.* How many mens hearts and waies are so different from what they seem'd to be? If one had mentioned here-

heretofore ſuch things as now they do, they would have trembled at them, If about ſix yeers ſince one could but have preſented in a Map all our ſpeeches and waies one againſt another, and told us how things ſhould be, our hearts would have ſhaken, and we would have trembled at the thought of it: but now *more and more* we go on, and God knows whither we ſhall go; Oh! the alteration that a little time makes in mens ſpirits! now (ſaith he) they are a dead, heartleſs people, now you may do what you will with them, now they will do things ſo diſagreeing to their former principles, as nothing can be more; a man would wonder, What, that this people that were ſo aſtoniſhed at the very thought of the change of Religion, now that they ſhould be ſwallowed up in Idolatry.

My Brethren, *Let us never regard much the ſudden affections and ſudden expreſſions of people,* though people may ſeem to be up and very forward in their affections and expreſſions, yet (I ſay) never reſt too much upon them; There is nothing more uncertain than the ſpirits of the multitude, and therefore it is the moſt irrational thing for any of wiſdom to think to carry things that way, if he thinks to carry it conſtant; you may get them in a hurry in one way at one time, but they will be quickly off again, and that which one time they will cry up, at another time they will cry down; and ſuch a kind of alteration of ſpirits theſe times will be a witneſs to, I beleeve as great as ever times were, from the beginning of the world, *Now they ſin more and more.*

Note.

Mobile vulgus.

And now.

There's a great emphasis in this Particle, [*Now*] *They ſin more and more,* that is, even *now*, when the very ſentence of death was out againſt them, even *now*, they do it. Thus did *Abab* in 1 Kings, 16. 30. And *Ahab* did

Expoſ.

evil in the sight of the Lord, above all that were before him; he added evil. From whence observe this,

Obl. 1

An apt simile

That when destruction is neereſt, then evil men are wickeddeſt. Now their ſin ripens apace; when the ſcum grows high- eſt, then it's neereſt the fire, and ſo the neerer it is to the fire the higher it will grow. It's a great ſign of the neere- neſs of mens times, that they are not long, when they grow notoriously wicked; See a man that hath been forward in that which is good heretofore, he may have failings and yet the Lord may pity him; but now let this man grow to be very wicked, not only to abate of his profeſſion, but grow to be very wicked, expect the ruin of that man ſuddenly, it will not be long.

Obl. 2

And then Secondly, It is a great aggravation of mens wickedneſſe to ſin after Gods threats; and in the times of Judg- ment, when they are under Gods hand; Oh when God appears againſt us we ſhould preſently ſubmit, at the leaſt holding up of his finger: but this is the pride of men, not to ſtoop even when the hand of God is againſt them, and the rather becauſe they would juſtifie their ſin; if they ſhould ſtoop and yeeld upon the hand of God coming out againſt them, this would debaſe them; but they rather will ſtand out the more that they might juſtifie their ſin, that they are not thus and thus as men would take them to be.

Obl. 3.

And then a Third Note is this, That when men have loſt their credits, honor, and eſteem through the juſt Judgment of God, then they grow more baſe and vile in their ſinful waies than ever. Ephraim had a great deal of eſteem and honor, but he loſt it through Gods juſt Judgment, and now he, and the people together ſin more and more. We find this uſual, that mens eſteem and credit though they have very baſe hearts within all the while, yet it will keep them in a very fair way; but now you ſhall have many men that though they liv'd very fair ſo long as they had eſteem and credit, yet if their credit be but crack'd, and their

their eſteem be but gone, they will prove very ſordid in their waies; As 'tis in a Garden, you know if a man have but a few weeds grows up in it, he will have them pull'd up, but if it be over-grown with weeds, then he doth not much care for it, but lets it run more and more; ſo it is in mens hearts, indeed though there be ſomething amiſs in them, and their names kept up they will reform, but if once they have fallen ſo as their honor, credit, and eſteem is gone, then they go on more and more, and fall ſill more and more to further and further wickedneſs; or as 'tis with a man when he hath a new Garment, Oh he is afraid at firſt of every little ſpot, and much more afraid of a rent, but if afterwards the garment be come to be ſullied much, or be dirtied a little, he is careleſs of it then, then he never ſtands brushing of it ſo as before: It is thus for all the world with men in reſpect of their hearts, and in reſpect of their lives, and therefore it is good for men to look to it betimes, when their names begin but a little to be loſt, when they may ſee the juſt hand of God beginning to come, then to reform; for if they let themſelves go upon liberty, they will grow vile and abominable. *They ſin more and more.*

Simile.

Simile.

And then a Fourth Note is this, *That there is no ſtop in Apoſtaſie*; let men Apoſtatize once from God, and there is no ſtop then, they cannot tell whither to go, then, if once they be rowling down, a man may not think thus, I will but roul thus far, and there I'll ſtop; no, if you be once rouling, you will roul, and roul down to the bottom, and you know not whither you may roul or fall: If a man ſhould leap into the water and ſay, I will but ſink thus far, to the middle and no further, this were but folly, you will ſink more and more: ſo it is with Apoſtates, I verily beleeve thoſe that did make flight at firſt, they did not think that they ſhould go ſo far, Oh! God forbid that they ſhould do ſuch things as were ſo vile and abominable, yea, but when once they are rouling,

Obl. E.

Simile.

ling,

ling, when once they are sinking, they roul and sink more and more, till they roul into the bottomless pit of Hell, they sink more and more till they sink into the very bottomless gulf, into such things as they would abhor before. There's a Curse upon the wicked in *Psal. 35. That God would set them in slippery places, and that the Angel of God should persecute them*; when men will go out of the waies of God into the slippery paths of their own, it's just with God that an evil spirit should drive them on in those waies. It is in going from the waies of God, just as you shall find it in your traveling in Champion Countries, there's a High-way goes to such a Town, and there's another way that lies close by it, and you (it may be) are got out of the right way, and so go on and think it will bring you to the place where you are traveling, but it winds you out of your right way, and so you go further and further, out of the right Road, perhaps some miles before you are aware of it. And so it is in Apostacie, it may be at first when they are got out of the way of God they think it not so much, but then these evil waies wind them out by degrees so that they grow further and further; *They sin more and more.*

Simile

The Steps of
Apostacy.

I will give you the steps of an Apostat, going more and more from God.

1.

First, When one doth apostatise and sin against God, if it be any sin against knowledge, though never so little, For sin of meer infirmity I cannot call Apostasie, but if it be ever so little *against knowledge*, this breaks the bond of obedience; when I wil venture to do that which I know is against God, this bond of obedience being broken, no marvel though you fall and sin more and more.

2.

Secondly, *Every act of sin hath such a nature in it, as to encrease the habits*: Corruption doth grow by acting. As it is with Grace, every act of Grace doth extend Grace in the heart of a man; the way to grow in Grace is, to act Grace

Grace much, ſo that when you are acting of your Grace, you do not only that that is your duty, but you are growing in Grace, for when you are acting of Corruption, you are not only doing that that is evil, but you are encreaſing it; and therefore every ſin that cauſes us to decline from God, makes us to go more and more from God.

Thirdly, *Every ſin that is againſt Conſcience, it weakens the work of Conſcience*; the Authority of Conſcience will quickly be weakened when it is once broken; break but off the yoke of Conſcience, and Conſcience will be weaker than it was before: At the firſt time when a man ſins againſt Conſcience, his Conſcience hath a great deal of ſtrength in it, and mightily troubles him at the very firſt, but having had a ſlaw (as it were) it grows weaker. I remember a notable ſtory which that reverend and famous Divine, Doctor Preſton hath, of one in Cambridge that had committed a great ſin, and he had this temptation upon him; Do the act again, and your Conſcience will trouble you no more: and this temptation did prevail upon him, he did it again, and then he grew a very ſot indeed, and went on in his wickedneſs: Every ſin doth ſomewhat to weaken Conſcience, and therefore one that falls off from God, will ſin more and more.

3.

A ſtory related by Dr. Preſton.

Fourthly, *When a man hath once fallen off from God in any degree, according to the degree he doth loſe his comfort that he had in God*; for ſome kind of comforts Hypocrites may have; as there may be Common gifts of the Spirit to enable them to do ſervice, ſo there may be Common Gifts of the Spirit to comfort them; they may taſt of the Powers of the world to come, many have ſome ſlaſhes of joy; but when they are departed from God then they cannot have ſo much comfort as they were wont to have, and when they have not the comfort they were wont to have, they muſt have it ſome way, and they are ſain to go ſharking up and down to get it ſome where elſe; I

4.

Common Comforts.

cannot

cannot have that comfort in God as I was wont to have, I was wont when I was troubled, to go & read the Word, I could find comfort there, let me go into good Company I could find comfort there, let me go into the presence of God I could find comfort there, but now I cannot, and so the heart must have comfort some way or other, and therefore goes more and more from God.

5. Fifthly, *When one hath sin'd against God, then his spirit and holy duties comes to be very unsutable*, they are harder than they were before, it's a more difficult thing to get his heart to any holy duty than before, and so comes to neglect Duties, and by neglecting them his Corruption grows, they were a means to restrain Corruption verie much; for when a man is abroad and takes liberty, yet when he thinks thus, yea, but I must pray before I go to bed, I must go to prayer, and how shall I beg Grace from God another time, when as I wilfully sin against him? this curbs a man: so long as he can keep any kind of suitability between his heart and holy duties, though he should fail in some kind of things, he would quickly recover; but when he begins to have holy duties so vail'd as he leaves off holy duties, then he will sin more and more, for the curb is taken off.

6. Yea Sixthly, *The presence of God is terrible to an Apostate*, he cannot think of God without some terror; before he would often think of God, and speak of God, but now he puts off the thoughts of God because they are terrible to him, and having put off the thoughts of God, and Gods presence being terrible, it must needs be that he must wander up and down even more and more, be as a Cain wandering away from the presence of God.

7. Yea further, *The thoughts of whatsoever might turn an Apostates heart to God, are grievous to him*. If he hath gone away, if he thinks of turning to God, Oh presently will be presented to him some difficulty that will make him even put off all those thoughts, and rather give himself liberty to his own waies.

Yea

Yea further, there's this in it, *That when a man hath ſin'd againſt God, one ſin cannot be maintain'd without another, one ſin calls to another to help it, and maintain it.* As now, you ſind it ordinarily when a man hath done wrong to another man, he knows not how to carry it out, but by doing him more wrong, to cruſh him if he can: And ſo there's divers other ſins that have many ſins depending upon them, if a man be engaged in a buſineſs that is ſinful, that he might carry out his buſineſs, a great many other ſins he muſt commit, and ſo comes to fall off more and more. 8.

Yea further, *The pride of mens hearts is ſuch, as when they are once got into an evil way, it's a mighty difficult thing to keep them from not juſtifying their evil: men love to juſtifie what they have done; when they have ſin'd, they will grow more reſolute and violent, that all people might think that they have not the leaſt kind of recoil in their hearts, you think many times when you ſee men mighty ſtrong and violent in an evil way, you think ſurely they are fully ſatiſfied in it; Oh! you are mightily miſtaken in that, they may be very violent, and very ſtrong in their way, only that they might perſwade other folk, though their own conſciences tells them, that they are not ſatiſfied; and thus the pride of mens hearts makes them ſin more and more.* 9.

And beſides, *If they have grown far in their ſinful way, then they grow deſperate, they grow into deſperation, they little hope ever to recover themſelves ſo as before, and therefore go on more and more.* 10.

Yea, *And God in his juſt Judgment withdraws himſelf from them, God withdraws thoſe gifts and common graces that they had, and ſaith God, Let them go on, He that is filthy, let him be filthy ſtill.* 11.

Yea, and beſides Gods withdrawing, there's a judicial Act of God upon them, *To give them up to their Corruptions, and give them up to the Devil; It's a dreadful thing* 12.

Difference
between the
Churches ex-
communication
and Gods.

when the Church doth it, but that's for the salvation of the soul, and for the destruction of the flesh; but when God delivers up one to his corruption, that's for the *destruction* of the soul: Do you rule him (saith God) because he would not be rul'd. No marvel then though an Apostate sin more and more.

Note.

Oh! stand against the beginning of sin what you can, keep a trembling frame at the beginning. Oh! had this people done so! at the first they trembled; Oh! had they but kept that trembling heart continually, it would have kept them from abundance of evil: And so, do not some of you remember that there hath been a heart-trembling at the very thought of those things that it may be some of you now practice? Oh! happy had it been for you that you had kept your trembling frame.

Yong begin-
ners.

And you that are yong beginners, in whose heart there is a trembling frame, you tremble at temptations, you tremble at the thoughts of sin, at the first rising of corruption in your hearts, Oh keep this trembling frame, and do not regard that boldness of spirit that there is in some; some are alwaies so frolick, and so bold in their way, Oh but that's a dangerous condition for you to be in; but rather keep a trembling heart, fearing sin, for if you lose that and begin but to tamper with some sin, if the Devil tamper thus with you, 100. to one but when you are once gone, you will go more and more, and never leave tumbling till you come into the pit.

Use for the
saints.

And let us learn, my Brethren, to be more and more in the waies of God, as Apostates are more and more in the waies of sin, Oh that it were so with us in the waies of God, let's not content our selves to do a little for God, but still more and more, as *David* in *Psal. 71. 14.* *I will yet praise thee more and more, I will add to thy praise, so the words are in the Hebrew: Lord, some praise thou hast had in the world, Oh that I could live to ad any thing to it, I will praise thee more and more.*

And

And then a further Note is this, *That Idolatry* (for ſo it is ſpoken of their Apoſtacy more generally, but particularly it aims at their Apoſtacy in the matters of worſhip) *is a very growing ſin.* They have ſinned in *Baal*, and died, and now they ſin more and more. Groſs Idolatry hath grown upon men by fair pretences, upon plausible Principles.

My Brethren, do but break this one bond in the matters of Worſhip, and that's this, *That all worſhip muſt be by institution*, I ſay, all the Worſhip of God muſt be either that which is written in mans heart; or otherwiſe what is in the Word by institution. If ſo be that men will venture to raiſe any creature, beyond what God either in a work of NATURE hath raiſed it, or by an INSTITUTION hath raiſed it, then begins Superſtition, then begins falſe Worſhip, I ſay, here's the beginning of all falſe Worſhip, to raiſe any creature higher than ever Nature hath raiſed it, or then it is raiſed by Institution, do but venture upon one Ceremony to put any thing in it more than Nature, or Divine Inſtitution hath put into it, then you know not where you ſhall ſtop. You know what a height of Idolatry Popery is grown to, but it began fair at firſt. And ſo we were going to moſt vile and abominable Idolatry, but by what ſteps? We had broken the bond of binding up the Worſhip of God unto the Word, and bringing in mens own reaſon and inventions, and for to put a Religious reſpect upon that which God had never done, now do but grant that thing in the leaſt matters, and then you do not know whicher you will run in way of Idolatry, you will run more and more.

Oh let Reformation be to us as Idolatry is to wicked men, let not us reſt in any degrees, but ſtill reform more and more: Idolaters they will not ſtand at a ſtay, Oh why ſhould they then that ſeek to reform ſtand at a ſtay! It follows;

Obſ. 5.

The General rule of Worſhip.

1.

2.

The beginning of ſuperſtition. 1.

2.

Ceremonies.

Popery.

Uſe to Reformers.

And have made them molten Images of their silver.

Εκτροφ.

They were at great charge in making of them, and so went on strongly in their way; though it would cost them much, yet still they would go on strongly in their way.

They made themselves Images

Textall. de Ido-
lataria, cap. 4.
6, 7.

Tertullian in his Book of Idolatry, in the 4, 6, and 7. Chapters, inveighs much against the maker of any Images in way of Religion, and saith he, 'Tis not enough for you to say, we will not worship them, but *you must not make them.*

— Of their silver.

Silver.

Silver is put for their money. Silver is used in divers Languages for their money in general : the Calves were of Gold, but it's said they were of Silver, because the people did contribute their money ; and other Images they added to them that they made by their money ; their Idolatry was chargeable to them, to avoid trouble in going to *Jerusalem*, and charge therein their journey, Or they would not go to *Jerusalem* to worship ; but they were willing to be at charge in their way of Idolatry.

! Note.

Though Men will not have Gods service to be chargeable to them, yet their own waies are chargeable to them.

Dolores terri-
culamenta.

They made them molten Images, and Idols. The word that is translated [*Idols*] it signifies griefs, and those things that do terrifie; and indeed Idolatry will bring grief, and men that are of Superstitious, Idolatrous spirits they are fill'd with fears many times. But this is all according to their own understanding, that is as they thought fit themselves, such as should be suitable to their own ends, they took the liberty to tender up their respects to God according to their own inventions; and herein indeed comes superstition, as I told you. Hence comes the

the Worſhip of God to be ſo much corrupted : *When men will interpoſe their own underſtandings, when men will leave the ſimplicity of the Rule, and go their own way, when men think that the Worſhip of God is not pompous enough of its ſelf, They which do not worſhip God in a Spiritual way, they will labor to make up the want of the Spiritual part by addition of many outward things, by their own underſtanding; and becauſe they think thoſe things in the ſervice of God are rational to them, they think they muſt be acceptable to God, and therefore wonder that any body ſhould be againſt them.*

Calvin upon this very text hath moſt notable expreſſions againſt men bringing in their own underſtandings in the Worſhip of God, ſaith he, Here is ſtoken of the Worſhip of God, in which whatſoever is of mans Prudence, whatſoever is of Reason muſt give way, Prudence and Reason muſt give way to it; yea, whatſoever counſels of men, that they in a Prudential way ſhall think this and the other fit, they muſt not judg by Sence, by Reason, by Prudence in the matters of Worſhip; If they do give way to themſelves in the leaſt degree, they do nothing but deſile the Worſhip of God. And another notable expreſſion he hath about it, This is the very Principle whereby men muſt be taught to worſhip God aright, that they muſt be made Fools firſt themſelves. If men will come to worſhip God, they muſt deny their underſtandings, they muſt lay down their underſtandings, they muſt not ſo much as permit to themſelves to be wiſe, and thus he heaps one upon another, theſe expreſſions, Only (ſaith he) let them liſten to the Word of God, for this (ſaith he) doth condemn whatſoever is pleaſing to the judgment and reaſon of men.

Oh ! God is little beholding to mens underſtandings in the matters of Worſhip, and in the matters of Faith, thoſe two things; the reſpect it may be to the man may be ſomewhat the more to make ſuch an expreſſion to go down, that it's the very Principle of right worſhipping of God

The Cauſe of corruption in Gods Worſhip

The root of that evil.

Hoc agitur de cultu Dei, in quo ceſſare debet quicquid eſt prudentiæ, quicquid eſt rationis in hominibus, quicquid conſilij & omnes eorum ſenſus; nã ſi hic tantillum ſibi permittunt, nihil aliud quàm Dei cultum vitiant. Hoc principium eſt vitæ colendi Dei, ut homines ſtulti fiant neque permittunt ſibi ſapere, ſed tantum preleant aures Deo, Hoc damnat quicquid ardet iudicio hominum, vel rationi. Calv. in l.c.

Non-conformists.

The use of Reason in Religion.

God for men to be fools; and here's the reason that you have many of the Learned men of the world accounted them fools and simple men; as heretofore the *Non-conformists*, were not they accounted simple men and fools, because they would not yeeld to those things that were imposed upon them? yea, we must be fools; It's true, there is use of mens prudence and reason when once I have an Institution to help me further to mannage an institution; but for to raise up any thing in the Worship of God beyond what I have warrant for in the Word, there it's not enough for men to say, This is good, and what hurt is there in it? and without this there will come a great deal of stir, and can any man in Reason but think that this is good? I say, when we come to matters of Worship that we must expect a presence of God in them for a Spiritual Work upon the soul of a man, all these arguments we must lay them aside, and there is no use of them. Here I cannot argue for a thing that it is good, and I have need of it, and therefore I must have it; but I may argue it's good, and I have need of it, because there is an Institution. And there's another speech of *Luther*, saith he, In matters of Worship we must not regard so much *what the thing is*, but *who it is that commands it*; do not lean to our own understandings. This for their sin of Idolatry.

But further, They thought to carry themselves in a prudential way, but the Lord condemns it as sottish, they thought they were very understanding in it, yea, but it was but sottish. For it follows;

Text.

*All of it is the work of the Craftsmen, they say of them,
Let the men that sacrifice, kiss the Calves.*

Expof.

As if he should say, What a sottish thing is this, That when themselves put all the excellency that the Creature hath put upon it, and yet they will worship it, and say

to the men that ſacrifice, *Kiſſ the Calves?* But God challenges Worſhip upon this ground, Becauſe He is the Cauſe, the Supream, the only Cauſe of all Excellency Himſelf. From hence note,

That thoſe that venture moſt upon their own underſtandings in the matters of Worſhip, God gives moſt up to ſottiſhneſs; I ſay If men will venture to go according to their own underſtandings in Worſhip, God may juſtly give them up to ſottiſhneſs, and none are given up more than thoſe that think to be moſt prudential and wiſe, in the matters of Worſhip: Iſa. 29. 13. ſaith he, Their fear towards me is taught by the precepts of men: What then? Therefore I will *Iſa. 29. 13.*
do a mervailous work among the People, even a mervailous work *Observed.*
and a wonder; (What's the mervailous work, what's the wonder?) The wiſdom of their wiſe men ſhall periſh, and the underſtanding of the prudent ſhall be hid. What, they will venture upon their own underſtandings in the matters of my Worſhip, and they wil preſcribe what I ſhould have, and they think they are very wiſe in what they do; I wil do a mervailous work and a wonder: (what's this?) I will cauſe the wiſdom of their wiſe men to periſh, and the underſtanding of the prudent ſhall be hid, they ſhal be left to ſottiſh waies, to abſurd waies, that all that are about them ſhal ſee that they are blinded in their courſes and waies.

Oh my brethren, we do ſee this fulfil'd at this day, thoſe that will venture upon their own underſtandings in Worſhip, how hath the Lord left them in blindneſs? though they were men of excellent parts in former times, yet their parts begin to be blaſted.

And obſerve it, you will find that more and more ſuch men as bring in their own underſtandings into Gods Worſhip, I ſay, the Lord will blaſt them at one time or other, ſo as others ſhall ſee, and take notice of it, and ſtand and wonder at it.

Obſ.

Fulfilled in
England of
late.

Note.

All of it the work of the Craftsmen, &c.

Expos. *All of it.*] As if he should say, If there were any thing of God in it, possibly it might be accepted, but when 'tis all of man——

Applic. This may be said of many of our services; they are all of man, there is nothing of God, nothing of the Spirit of Christ in them; no marvel though they vanish, and we vanish in them.

Text. ——— They say of them, Let the men that sacrifice, kiss the Calves.

Expos. The old Latin hath it: *Sacrifice men*, in the Imperative: so the Greek. In zeal to their Idols they sacrificed men. [According to which reading the sense would be] Those are worthy to kiss the Calves that sacrifice men. This was forbidden, *Levit. 18. 21.* and *Chap. 20. 2.* But it was done in a perverse imitation of *Abraham*, who would have offered up *Isaac*. It prevailed much among the Heathen. The King of *MOAB* as we read in *2 King. 3. 27.* sacrificed his eldest Son, that should have reigned in his stead. *Tertullian* saies (*Apolog. Cap. 9.*) That it continued till the time of *Tiberius*. *Laetantius* hath a story of the *Carthaginians*, who being vanquished by *Agathocles* King of *Sicily*, they thought the gods to be displeased with them, and that they might appease them, they sacrificed two hundred of the Noblemens sons.

Tertull. The place where the Jews sacrificed men, was in *Tophet*, in the valley of the Son of *Hinnom*. *Hinnom* is drawn from a word signifying to lament, and roar. [Be-
 Lastant. Just. *berius*. *Laetantius* hath a story of the *Carthaginians*, who
 lib. 1. cap. 21. being vanquished by *Agathocles* King of *Sicily*, they
 thought the gods to be displeased with them, and that
 they might appease them, they sacrificed two hundred
 of the Noblemens sons.

Ge-Hinnom. The place where the Jews sacrificed men, was in *Tophet*, in the valley of the Son of *Hinnom*. *Hinnom* is
 In valle filiorum *phet*, in the valley of the Son of *Hinnom*. *Hinnom* is
 Hinnom, *Hin*. drawn from a word signifying to lament, and roar. [Be-
 nō of *Nabem*, cause of the noise of those that were sacrificed] whence
 Genuat, *Rugijt* *Gebenna*.
 from whence
Gebenna, *Tophet*, of a word signifying to beat on a Drum. Which
 they

they uſed not only to drown the noiſe ; but all the kindred of the ſacrificed perſon did rejoyce with Tymbrels and Dances in great mirth, till the ſacrifice was fully conſumed. The Hebrews are quoted by Selden *de diis ſpriſ. Cognati omnes Tympanis & Chordis ſumma cum lætitiâ exultant quoad omnino combuſtus fuerit.*

But (to paſs by that Interpretation and to) take it as it is read in our Books : by theſe words they call upon the ſacrificers and encourages them in their Idolatrous waies.

Kiſſ.] The kiſs is a Ceremony of Worſhip. *Pſal. 2. 12. Kiſſ the Son* ; but withal it expreſſed their Love and Delight as well as their Homage. *Herculus his Chin*, in Sicily, was worn bare with kiſſing, ſaith Cicero. And if they could not reach the Chin, then they kiſſed the hand in token of their Worſhip of the thing : Hence *Job, 31. 26, 27. If my hand hath *kiſſed my mouth.* See *Pliny, Lib. 28. Chap. 2. of the Ceremony of Worſhip.* How fooliſh were they, to forſake the bleſſed God, to worſhip Calves ?

* *Adorare ad os*

How ſhould we be forward and cheerful in the Worſhip of the bleſſed God, in coming to kiſſ the Son.

Applic.

It is falſe Worſhip, to give Religious reſpect to any creature, what ever the Creature be, by kiſſing, as well as by bowing to it.

Obſ.

I know no reaſon why a Book may not be ſet up to be bowed to as well as to be kiſſed in taking an Oath. The liſting up the hand to the High God in an Oath, we find in Scripture, therefore that is ſafe.

Uſe.
Againſt kiſſing the Book in ſwearing.

VER. 3.

Therefore they shall be as the morning cloud and as the early dew it passeth away; as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

Expos.

HERE are four Elegant similitudes to set forth Ephraims weak vanishing condition, Gods power over them, the swiftness of the punishment, the violence of it, and his utter desolation, so that his place shall not be found.

1. *A cloud.*] Ephraim was risen, seemed to threaten great things, overcast the leaves [like a cloud] but upon the brightness of Gods Justice appearing, all was dispelled. *Their righteousness* (chap. 6.) *was as a cloud and dew* [now they shall be so themselves.]

2. *Dew*] The dew it seems to bespangle the grass; but the Sun rising, it is soon dried up. Ephraims estate was beautiful, but the heat of Gods wrath consumes all presently.

מִיָּד Gluma
palea remissima

3. *The Chaff.*] The word signifies the smallest of the chaff, the dust of the chaff-heap, and that abroad where their floors were, and a whirlwind coming upon it, *Psal.* 35 5. *Let them be as chaff before the wind, and let the Angel of the Lord chase them.*

Obl.

Oh! Many when they begin to be unsettled, to be going the Angel of God as a messenger of wrath drives them on apace to misery.

מִמְחֶרֶת*

Significat Foramen, in Judæa non fuerunt tales camini, qualibus nos hodie ultimur, sed

Feuistræ superiore parte domus, vel in pavite, quemadmodum hodie in Norwegiâ, & Sueciâ, Tartar.

4. *Smoke.*] The smoke out of the chimney, it seems to darken the Heavens but presently, it is scattered. The word signifies a chink or hole: Because in Judea there were not such chimnies as we now adaies use, but as it were windows, or open places in the upper part of the house, or in the wall, as it is this day in Norway, and Swethland, saith a Learned Interpreter upon the *place. We may note hence.

note hence. Tartar.

The vanity of proud men. Here God compares them to ſuch mean vile things, perſons that heretofore were ſo lofty. So 1 King. 14. 10. *Jeroboam's* houſe is threatned to be deſtroyed, as a man takes away *dung* till it be gone.

Obſ.

Why ſhould wicked men be feared who are thus before the Lord. Do not bleſs yourſelves in any proſperity, never think yourſelves ſetled; for when you are in the moſt proſperous ſetled way, yet are ye but as the cloud, yea, as the dew, the chaff, the ſmoke.

Uſe.

V E R. 4.

Yet I am the Lord thy God from the Land of Egypt, and thou ſhalt have no gods but Me, there is no other Saviour beſides me.

THIS is ſpoken firſt by way of aggravation of their ſin; as if he ſhould ſay: you have thus provoked me, notwithstanding I am the Lord thy God. I have done very great things for you and for your forefathers: Yet,

Expoſ. 1.

It's very evil to ſin againſt great works of mercy, wherein the hand of God hath appeared plainly. When we do any thing for another wherein we think we might gain him to our ſelves for ever, and he yet—this is very grievous.

Obſ.

2. It is ſpoken by way of encouragement. Yet I continue to be the Lord thy God, I am ready to ſhew thee the like mercy ſtill. This is to break their hearts, and to provoke them to come in to the Lord. He ſpeaks to an Apoſtate people; as if he ſhould ſay; Were you yet what you ſometimes ſeemed to be, Oh how gracious ſhould I be to you! I am yet what ever I ſeemed to be to you, why are you ſo perverſe and untoward towards me? Jer. 2. 2. *I remember the kindneſs of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſs, in a Land that was not ſown*

Expoſ. 2.

Expol. 3 *I am the Lord thy God.*] This should have been a strong argument to obedience. When the will of God is once known (saith *Luther*) we are no further to dispose of Rights, because neither Parents, neither Lords and Masters have this Title, *I am the Lord thy God.*

See *Luth.* in
Gen. 27.

Expol. 4. *From the Land of Egypt.*] As if he should have said, what a case had you been in, if I had not delivered you out of *Egypt* from the Iron furnace, a low, base employment? ye had been bond-slaves, there you might have spent your daies in sorrow and trouble. Consider first your low estate. 2. How your strength might have been spent. 3. When this anguish was upon you what crying to me [and my delivering of you.] Hence note, that,

Obs. *Deliverance from Egypt is a great note of Gods being our God.*

Q. But how doth this concern us?

A. Yes, There is a spiritual *Egypt* from which we have been delivered, as the Apostle makes use (1 *Cor.* 57. &c.) of the paschal Lamb in a spiritual sense: The power, severity, and holiness of God appears in the delivery of his people from *Egypt*; so also of us from Antichrist, as *Revel.* 15. 2, 3. the Church is brought in singing the song of *Moses* (which the children of *Israel* sung for their deliverance from *Pharaoh*) for its deliverance from Antichrist. *Pharaoh* was the Dragon in the waters, *Psal.* 74. 13, 14. so is Antichrist. The City of *Zurick* engraved the year of their deliverance from Antichrist, upon Pillars in letters of Gold.

Text — Thou shalt know no God but me.

Expol. That is, Effectually acknowledg, worship, serve, love God as a God, and no other. Hence note,

Obs. That the end of Gods great work is, That he may be known to be a God, A sincere, gracious, holy One. The knowing God

God to be a God is a ſpecial part of that Worſhip that is due to God.

To acknowledg God to be God, is to know him in his Excellency, Majeſty, & Glory, above what is known of him by the light of Nature.

This cannot but have a mighty operation upon the heart. For,

To know God to be a God is, 1. To know him to be ^{What it is to know God.} the Firſt being of all. 2. The Infinite, Al ſufficient God. 3 The Fountain of all good to his Saints.

1 *This muſt needs gain the heart to him.* 2 *There is no worſhip of God where this is not.* 3 *Where this is all follows.* 4 *The right knowledg of God keeps from falſe worſhip.* Gal. 4. 9. *Since you know God, or rather are known of God, how turn ye to the weak and beggerly elements of the world? [See the Jewiſh way of Ceremonial worſhip] -- Thou ſhalt know no God but me.* This is the firſt Commandement, of which Luther ſaith, *All flows from that great Ocean of the firſt Commandement, and again return thither. We ſee the Prophets to be moſt exerciſed in the uſe of the firſt Commandement.* Hence note,

It is not good to know Idolaters worſhip at all: [for this is ſpoken in the Text by way of oppoſition: Thou ſhalt know no God but me, that is, Thou ſhalt be acquainted with no other worſhip, according to that in Deut. 12. 30. Thou ſhalt not enquire how theſe Nations worſhiped their gods]

Obſ. 1.

Therefore for thoſe that are not grounded (And who is ſo grounded if it be againſt the precept of God?) not to go to ſee it.

Again, *Nothing ſhould be known or acknowledged to have any good in it, but with an infinite diſtance between it and God, for ſo the words alſo imply, Thou ſhalt know no God but me, i. e. Nothing but with infinite difference from me, as much as between God and the Creature, There is none like to thee, ſaith the Pſalmiſt (Pſal. 89. 6. 8. and other places) there is an infinite diſtance between God and every Creature. We may know Creatures as*

Obl. 2.

Creatures,

Creatures, but nothing as God, but God.

We should know God and acknowledg God when we are in misery and straits. So the Church, Isa. 45. 15. Verily thou art a God that hidest thy self; O God of Israel, the Savior. Many in time of prosperity will know God, and acknowledg him; but when troubles come, they change their thoughts.

Text

— There is no Savior besides me.

Obs. 1.

Hence note, That God delights to manifest himself a God in the way of salvation. Jer. 14. 8. O hope of Israel, the SAVIOR thereof in the time of trouble. Isa. 60. 16. Thou shalt suck the milk of the Gentiles, and shalt suck the breast of Kings, and thou shalt know that I the Lord am thy SAVIOR, and thy Redeemer, the Mighty One of Jacob. Chap. 63. 1. Who is this, that cometh from Edom?— I that speak in righteousness, mighty to SAVE. And Act. 5. 31. speaking of Christ, Him hath God exalted with his right hand, to be a Prince and a SAVIOR, for to give repentance to Israel and remission of sins. There is his Glory, and there should ours be also. He might manifest himself a God in our ruin.

Obs. 2.

Again note, That saving mercies, are great mercies.

Obs. 3.

Thirdly, Though God does more for us than any, yet he hath not so much from us.

Obs. 4.

Fourthly, No Creature can do us any good further than God gives a saving power unto it.

Obs. 5.

Fifthly, Our faith should be exercised on God as a Savior, as such a Savior as none but he. Be strong in the Lord (saith the Apostle Ephes. 6. 10.) and in the power of his might; if our dangers are more than any; yet, our Savior is more than any also, 2 Sam. 22. 4. I will call upon the Lord who is worthy to be praised, so shall I be saved from mine Enemies.

Obs. 6.

Sixthly, God must be acknowledged in all salvation. Psal.

106. 21. *They forget God their Savior, who had done great things in Egypt.*

We ſhould make uſe of all his ſaving mercies, to engage our hearts to him. For, 1. God ſaves from ſuch evils as none The Excel-
 elſe can. 2. He ſaves ſome from as great or greater than lency of Gods
 ever he hath. 3. God ſaves from all evil. 4. Without ſaving.
 means. 5. Above means. 6. Contrary to means.
 7. None ſaves but by him. *There is no God elſe beſides me,*
 a juſt God and a Savior, there is none beſide me. 8. God
 ſaves in all kind of waies of ſaving. See 2 Sam. 22. and
 Pſal. 18.

But will he be ſuch a Savior to me, in my condition ?

Queſt.

Yes, He expreſſes himſelf thus in the miſt of threats, Anſw.
 in that place of Iſaiah now cited, and adds verſ. 22, *Look*
unto me and be ye ſaved, all the ends of the earth ; even then
when he threatens, look up to him as a Savior above all.
 God magnifies this his Title every day to ſome in one
 kind, to ſome in another : Time is coming when he will
 magnifie this to all together ſaving them from all evil.

Though God does us more good than any, yet for our
 hearts not to be with him as with other things, this is
 vile. Obſ. 1.

Happy are they who have an intereſt in this God ; if
 we have intereſt but in one man that is able to do us
 good we bleſs our ſelves in it. Obſ. 2.

We are never ſafe but when our peace is made with
 God. Obſ. 3.

Unleſs you pray to God as a God, having all power
 to ſave, you pray to an Idol, Iſa. 45. 20. *They have no*
knowledg that ſet up the wood of their graven Images, and pray
unto a God that cannot ſave. Obſ. 4.

Then is God acknowledged as God, and worſhiped as a God,
when he is acknowledged and truſted in as a Savior. It is not
 to ſay God is our God ; but to rely on him as a Savior. Obſ. 5.

VER. 5.

I knew thee in the wilderness, in a place of great drought.

Expof.

THE *Wildernesſ*, where there grew not one grain of Corn. And you who were ſo poor in the wilderneſs, depending on me for every bit of bread; yet after when you were fed, how proud and wanton grew you? *Dent.* 32. 15. But *Jefurun waxed fat and kicked*—then he forſook God &c. *Ezek.* 16. 49. the *Sodomites* are condemned for behaving themſelves contemptuouſly againſt the poor. But theſe do it againſt God.

God evidenceth this his knowledg and acknowledg-ment of them as his People, in leading them through the wilderneſs, by ſeveral inſtances and expreſſions; he takes notice of this wilderneſs. *Dent.* 8. 15. Who led them through that great and terrible wilderneſs; *Luctus ubique pavor, et plurima mortis imago*. He knew them as peculiar treasure above all people, A Kingdom of Priests, an holy Nation. *Exod.* 19. 5, 6. He kept them as the apple of his eye. *Dent.* 32. 10. As an Eagle beareth her yong ones on or wings, Verſ. 11. They lacked nothing, *Dent.* 2. 7. He led them with a glorious Arm *Iſa.* 63. 12.

Gods know-
ledge & con-
duct of the
People in the
wildernesſ,

Now God knew them in the wilderneſs, 1 In reſpect of their ſin, which he viſited. 2 In regard of their wants, which he provided for.

Fiſt, They went Three daies and found no water, *Exod.* 15. 22. Then when they found it, it was ſo bitter they could not drink of it, Verſ. 23. Then he ſweetned it by a miracle, Chap. 16. Then in the wilderneſs of *Sin* they complained that the whol Aſſembly would be ſlain with Hunger. Then *Manna*, a rain of Manna. Then *Quails*, *Numb.* 11. *Exod.* 17. 2. They pitched in *Rephidim*, and there was no water, ſo that (Verſ. 4.) they were ready to ſtone *Moses*. Then water out of the Rock is given them. But Verſ. 8. Then came *Amalek* to fight againſt them.

At

As an even-day they were, when *Moses* hands hung down, *Amalek* prevailed, but at last *Joshua* diſcomfited them *Cap.* 18. *Jeihro* was ſent to reſreſh them, with *Moses* his Wite, and two ſons. *Chap.* 19. and *Chap.* 20. God gave them his Law. *Miriam* and *Aaron* contend with *Moses*, *Numb.* 12. [that God appeaſes] *Numb.* 13. Spies being ſent they diſcourage the People, yet God leads them on, *Numb.* 16. *Corah*, *Dathan* and *Abiram* conſpire, upon which the earth opened and ſwallowed up the Rebels. On the morrow (*Verſ.* 41.) all the Congregation (an hundred forty and ſeven thouſand) murmured againſt *Moses* and *Aaron* for it; upon which the Plague came. They were Idolaters, *Amos* 5. 25. *Act.* 7. 43. beſides the Calf, *Num.* 21. King *Arad* the *Canaanite* fought againſt them, and took ſome of them priſoners. *Verſ.* 5. They loathing Manna, had fiery Serpents ſent, *Verſ.* 22. *Sion* King of the *Amorites* comes out againſt them and fights. *Verſ.* 33. *Og* King of *Baſon* fights againſt them. *Chap.* 22. Then *Balac* ſends to curſe them. *Numb.* 25. The People committed whoredom with the Daughters of *Moab* (upon which a plague) and went to the ſacrifice of their gods at *Baal-Peor*, upon w^{ch} all the Heads of the People, which joyned to *Baal-Peor*, were hung up before the Lord. *Numb.* 31. They war with *Midian*, ſlay their five Kings, deſtroy their Cities, Women, Children, Flocks, Thirty two thouſand Women that had not known Man, they take captive. And in this war they had not loſt one man, *Verſ.* 29. Now,

1. From their ſin that God knew, and yet deſtroyed them not for it. Obſerve, mans wickedneſs, and Gods goodneſs.

2. From the proviſion God made for them. Obſerve Firſt, It's a great mercy for God to know a man in time of diſtreſs. This is Gods way.

Obſ. 1.

Men know in proſperity; But let us make God our friend, he will be a friend otherwiſe than men will be.

Uſe.

Let not us be dejected in times of trouble; that's the time for God to know thee; be willing to follow God in any eſtate.

Obſ. 2

- Obl. 3. *Gods knowing of us in distress, is a mighty engagement. Let us look back to the times when we were in trouble.*
- Obl. 4. *Let us know Gods Cause when it suffers, and know our Brethren when they suffer.*
- Obl. 5. *Gods knowledg is operative and working : It does us good. Our knowledg of God should be so too. To sin against our knowledg of God is evil, but to sin against Gods knowing of us is worse.*

V E R. 6.

According to their Pasture, so were they filled: they were filled, and their heart was exalted; therefore have they forgotten me.

Expos.

YOU have formerly heard the gracious providence of God towards his people while they were in the wilderness, *I knew them in the wilderness, in the Land of great drought.* God glories much and mentions often, the care over, and goodness to his people in the wilderness; when they had got out of the wilderness into the Land of *Canaan* where there were much Pastures, they thought themselves to be well, now they could live of themselves, they could provide for themselves, and so they liv'd to themselves, and in a little time destroyed themselves, the truth is they were in a worse condition then, than when they were in the wilderness, for saith he, *According to your Pastures, so you were filled, and then you forgot me, and therefore I'll be as a Lyon to you, and as a Leopard and a Bear.*

We do not hear such terrible things against them when they were in the wilderness.

I knew them in the wilderness, but now it's otherwise.

From the connexion note first,

Obl. 1.

It's better to want the comforts of the creature, and to have Gods care and protection, than to have abundance of the creature, and

to live of our ſelves. We do not love a depending life, but it's ſafeſt; many have more of Gods preſence with them, and protection over them when they are in the wilderneſs, when they are in adverſity, than they have when they come into proſperity, when they come to enjoy abundance of the creatures; God knows them when they are in afflictions, and they knew God, but when they come into proſperity, God doth neither know them ſo much, nor they know God ſo much.

Examin I beſeech you, when you were low any of you, ſay, had you not more of Gods preſence with you then, than you have now? did not God know you more then? did not you know God more then? had not you more ſweet communion in thoſe times than now you have? Oh! God made you know him by gracious viſitations of his Spirit, and there were gracious workings of your ſpirit towards him. Are not you grown flat, dead, and droſſie, and carnal now more than before? do not you ſeek greedily after the world to fill your ſelves? and do not you begin to be exalted in your own hearts? do not you begin to be puſt up? have you none of your friends ſo? If you know but any of your friends that when they were lower than now they are, knew God better than now they do, and God knew them, and there was more ſweet converſe between God and them than now there is, put them in mind of this text, *I knew them in the wilderneſs, in the Land of great drought, but now according to their Paſtures they are filled, and their hearts are exalted, and they have forgotten me:* God deliver them from the remaining part of the text, *I'll be a Lyon, and a Leopard, and Bear to them to tear them.* You ſeldom find in Scripture any of Gods Saints worſe for afflictions; give me any one example, for my part I know not one in all the Book of God that came worſe out of an affliction than when they went in; But I can tell you of many, even of Gods dear people that came worſe out of proſperity than

Applic.

None of the Saints worſe for Affliction: many for Proſperity.

David.

when they came in ; therefore it's observable in 2 Chron. 17. 3. it's spoken in commendation of *Jehoshaphat*, it's said that *Jehoshaphat* walked in the first waies of *David* his Father ; *David* his Father at first was in an afflicted estate, afterwards in a more prosperous estate : he was hunted like a Partridge at first, but when he came to prosperity, his waies were not so good, therefore the holy Ghost doth put a commendation upon his first waies rather than upon his after waies. I fear it may be said so of some, that their first waies when they were low were a great deal better than their after waies. This for the connexion.

Text.

According to their Pastures, so were they filled.

Expof.

According to the fatness and riches of the Land when they came into it they were filled ; they fell upon whatsoever sensual content they could enjoy to the uttermost, according to what means they had for to satisfy the flesh.

According to their Pastures.

They would improve all the means and opportunities they had for to give content to the flesh, so that they were filled. Thus you see men that love to live in the satisfaction of the flesh up to the height of their means, according to all means that they have to satisfy the flesh, this way, or the other way, they will be sure to have satisfaction if it be to be had ; therefore you shall see men that have estates, they please the flesh to the uttermost they can think of ; if they go abroad and see any thing that may give content to the flesh, they resolve to have it if they can when they come home. According to all the means that they have so they will have the flesh satisfied. Oh ! how happy were men if they were so wise for their souls, if according to the means of grace we sought to fill our souls : Oh how doth the Lord
lead

lead us in green Paſtures, and yet what empty ſouls have we!

According to their Paſtures, ſo were they filled.

But can we ſay, that according to our green Paſtures that God leads us in, ſo are we filled? Oh! we live in green Paſtures, and yet are empty. Here we ſee that men regard their bodies, regard the ſenſual pleaſures of the fleſh abundantly more than ſpiritual, as if there were a greater good in ſenſual delights, than there is in all ſpiritual comforts.

According to their Paſtures, they were filled, they were filled; twice we have filled, filled.

A little will ſerve the turn in Spiritual things for men, but they will fill, and fill up again themſelves in ſenſual things.

Note.

It note the greedineſs of their ſpirits in falling upon thoſe Contentments they had to the fleſh. When they came into a fertile Land they were filled, they were filled; ſuch is the nature of men that are carnal, to fall with greedineſs upon contentments to the fleſh, and to think on nothing but filling themſelves, filling, filling, in *Psal.* 78. 29. you may ſee what their diſpoſition was, even before they came into their fat Paſtures, when God but in the wilderneſs granted them fleſh, ſo they did eat (ſaith the text) and were well filled: ſo it is in your book: but it is, They were filled very much, they were filled exceedingly, *Valde*, they were filled, that's the propriety of the Hebrew phraſe there; Oh! they filled themſelves to the uttermoſt they could. And you may ſee a diſcription of the greedineſs of mens hearts to carnal contentments, when they have any opportunity to enjoy them, in *Prov.* 23. 5. *Wilt thou ſet thine eyes upon that which is not?* you have it thus in your books, *Wilt thou ſet thine eyes upon that which is not?* (ſpeaking of riches) Now it is according to the Hebrew, *Will ye make your eyes to fly upon that which is not?* A carnal heart when he ſees

Prov. 23. 5.
Noted.

any

any way of enjoyment of carnal contentments, he makes his eyes to fly upon them, to fly upon them with eagerness, there was a mighty greediness.

According to their Pastures they were filled.

They thought of nothing but filling themselves, whereas there should have been the mixture of other thoughts, when God brought them into their fat pastures, there should have been such thoughts as these mixed with the enjoyment of the comforts that God gave them. It's true, that we may enjoy what God gives us, comforts, yea, but we must not only seek to fill our selves, but we are to labor to mix these kind of thoughts with the good things that we do enjoy: As thus now;

What thoughts
we should
have about
enjoying out-
ward comforts.

1.

Here I come to enjoy abundance of good in the creature, Whence have I all this? is it not from God? They did not think of this, so be it that they may fill themselves, like the Swine under the Acorn Tree seeks to fill the belly, but never looks from whence the Acorns come; so carnal hearts, they fill themselves, but never look from whence they come; whereas a gracious heart may take the comforts of the creature that God affords, but while it's a receiving of them, it looks up to God the Principal of all.

2.

Secondly, What do I think God aims at? God gives me abundance of the creature, but what is Gods end? is it only to satisfy my flesh? hath God no further end than this?

3.

Thirdly, I come now to fit my self with these contentments, but what opportunities have I by these to do good more than before? Surely these are not given me merely to pamper the flesh, these are given me as large opportunities of service for God.

4.

Fourthly, Now I come to enjoy abundance, What's the rule that God hath set in the Word for the ordering of my heart in what I do enjoy?

5.

Again, I come to have much now in the world more than

than before; but O my unworthineſs! how unworthy am I of theſe comforts I have? unworthy of the leaſt bit of bread, and yet my Table is furniſhed, and I am filled: Oh! but carnal hearts they fall upon their diſhes, and pour down their full cups, and never think of their unworthineſs, how unworthy they are of the leaſt drop of water.

Sixthly, God gives me abundance of the Creature: but what is it that makes the difference between me and others? others there are that are empty enough, their bellies are empty, their houſes empty, their cupboards empty; but I am filled, Why ſhould God deal thus with me rather than with others?

Again, I come to enjoy abundance here in the Creature: But is there not danger, is there not a ſnare in what I do enjoy? have not I a naughty vile heart? How if theſe ſhould prove to be temptations to me to draw my heart from God; were I not better be without them? It's made (in the Epistle of *Jude*, 12. verſ.) an argument of one that is carnal and wicked, that he doth *feast without fear*, he falls upon what is before him and fills himſelf, but without fear; whereas we ſhould never enjoy fulneſs in the world, but we ſhould mix fear with it: theſe thoughts ſhould make us fear the ſnare that there may be in abundance.

Further, I have abundance; but what uncertainty is there in all theſe things? I have it now, but how quickly may it be gone? theſe things taken from me, or I from them.

Again, I have much, and therefore I have a great account to give to God of theſe Paſtures that now I have, this Fulneſſe that now I enjoy will make my account to be ſo much the greater.

I have much, Oh but conſidering how little ſervice I do for God, may not I fear that this I have it is to be my portion?

I have

6.

7.

8.

9

10.

11.

I have much, but have I not much engagements with what I do enjoy? that fulness that I have, doth it not more fully engage me unto God than others? Carnal hearts are void of these thoughts in the enjoyment of their fulness, they care not, sobeit they can but fill themselves, how they get what they have, or use it.

Oh my brethren, our hearts should be filled with these thoughts in our fulness; But it is with most as we read in *Isa. 56. 12.* *Come ye, say they, I will fetch Wine, and we will fill our selves with strong Drink; and to morrow shall be as this day, and much more abundant: there's all that they care. And especially those fall most greedily upon carnal contentments that have been kept short a long time. So it was here.*

Note.

*I knew thee in the wilderness: But according to their Pastures they were filled; they were filled, they minded nothing but filling themselves, now they gormundize, now they fill themselves; As it's usual with them that have lived very sparingly and meanly before, if they come to a full dyet they fill themselves greedily more than others, so as to distemper themselves, and occasion Plagues and grievous diseases by filling themselves greedily when they come to fuller dyet than formerly they did enjoy; when a man hath fasted to starving almost, he had need be very careful what he doth when he comes to a full Table: Physicians will not suffer men that have fasted long to eat much; It's that which brings many diseases in Soldiers and others, because sometimes they want much, and sometimes they have abundance, and so they spoil themselves: As we read of *Saul's* men that they fell upon the Cattel so as they did eat the blood they were so greedy of it. Oh let us take heed of this, this should be a seasonable Lesson to those that have known what emptiness hath meant in these times, and now they are going into their Countries again, and to enjoy their Possessions, Oh let them take heed how they fall upon the comforts of the*

Creature

Creature greedily, Oh they ſhould rather prepare themſelves beforehand, and ſeaſon their hearts with thoſe thoughts, that may keep them from the danger that there is in fatneſs; and when they come to their Houſes and Lands, and begin to ſtock them again, they ſhould think, Oh! what were thoſe ſins of mine when I was here before in my houſe, and enjoyed fulneſs? how little honor had God by my fulneſs before! Oh! let me now remember all my murmurings and repinings when God took away my eſtate, and let me ſeek to make peace with God even for them; In the time of my diſtreſs, I cried to God then, and I was afraid that I ſhould never come to enjoy my eſtate again, and hath God given it to me again? Oh let me improve it better for his Service than ever I have done. Such kind of thoughts men ſhould have when they come to their eſtates again, and not to fall upon them, and only ſeek to make up all again, and think of nothing elſe. There's a great deal of danger here, God hath waies to make men caſt out their ſweet morſels when they regard nothing but the filling of themſelves. It follows;

And their hearts were exalted.

Text

This their fulneſs puſt them up; Pride is an ordinary diſeaſe that follows fulneſs. Saith an Ancient, *It's hard to be in honor without ſwelling*; Pride is the diſeaſe of *Difficile eſt eſſe* proſperity, in *Pſal. 73. 3. I ſaw the proſperity of the wicked*, and ſo on, he deſcribes their proſperity, and in the *in Honore ſine Tumore. Bern.* 6. verſ. *Therefore pride compaſſes them about as a chain, violence covereth them as a garment*: and hence that caveat of the Apoſtle, *1 Tim. 6. 17. Charge them that are rich in this world, that they be not high minded*. Charge them ſaith the Apoſtle, for it's uſual for men that are rich, that are full to be high minded. *Charge them.*

Why the rich and great are apt to be high minded.

Fiſt, Becauſe that theſe things in the world, they are
M m m great

I.

great things in their eyes, yea, they are the only good things to a carnal heart, they are his happinels, and therefore he blesses himself in them, and that puffs him up.

2. Secondly, When they enjoy fulness in the world, then their lusts are satisfied, then they have fewell for their lusts, and their lusts grows mighty high.

3. Thirdly, They can live of themselves and depend upon none, and this it is that puffs them up, in *Psal. 10. 5.* (speaking of proud men in prosperity) *They puff at their Enemies*, they care for no body in the world, they can live of themselves; others depend upon them, and they depend upon none, and this puffs them up.

4. Fourthly, They conceive some excellency in themselves, why they have more than others, as if it were because they had more excellency in themselves, and were more worthy than others; and they are not every body, but are culd out among others as the prime and chief, as if there were more worth in them: this puffs them up.

5. Fifthly, They see all others desire what they have, they see a great distance between them and others, and those that are under them do highly esteem of them, *They call the proud, happy*, they have many flatterers. They

Note.

were fill'd, and their hearts were exalted, not only above men, but above God. *Psal. 73. 9. They set their mouths against Heaven, and their tongue walketh through the Earth.* (speaking of wicked men in prosperity) They wil speak against every one when they are high themselves, scorning at the waies of God, and at his Saints; When is the time wherein wicked men that are of scornful spirits, do scorn and speak most roughly against the people of God and the waies of God, but when they are fill'd, when they are at Taverns and have fill'd themselves with Wine and good Cheer, then they scorn, and blaspheme, and set their mouths against Heaven, and their tongues walk throughout the City and Country, against *Parliament* and

and all; their tongues are free at that time, it is when they are filled. Hence that Scripture in *Pſal. 35. 16.* *Pſal. 35. 16.* *With hypocritical mockers in feaſts, they gnaſhed upon me with their teeth:* in the time of their feaſts when they were filled, then they were mockers, and then they gnaſhed upon me. Oh abundance of evil is done by ſcorning and contemning at Feaſts, and in that reſpect their Wine that then they fill themſelves withal may be called by the name of that in *Deut. 32. 33.* *Their Wine is the poiſon of Dragons, and the cruel venem of Aſps;* for as it fills their bodies with heat, ſo then their ſpirits are fill'd with rage, and mallice; and eſpecially thoſe who were heretofore low, if *They* come to be fill'd, *Their* hearts are moſt exalted: Oh! the ſad examples we have of this at this day, many that were not long ſince we know in a low and mean condition, and they have gotten places, they have got eſtates and power in their hands, Oh how are their hearts exalted! Would you ever have thought to have liv'd to the time to have ſeen ſuch a change in their ſpirits as at this day? how do they diſcover their pride now they are got up?

Notes of the
pride of ſome
new Officers.

First, in their eſtrangement towards thoſe that they were familiar with heretofore, they go aloof off from you, they are fill'd, and now their hearts are exalted.

And then Secondly, their carriage is very high and lofty, you muſt wait now if you would but ſpeak to them.

Thirdly, now they need no advice or counſel; they were wont to communicate themſelves to you, and to be willing to hearken to advice and counſel, yea, but they are fill'd now and their hearts are exalted, as if the exaltation of their eſtates put more wit into their heads.

Fourthly, Now they are harſh; to thoſe that are under them they ſpeak harſhly and ruggedly, and care not for any under them; when they lived formerly among their neighbors then they would complain of harſhneſs

Pfal. 73. 8.
Observed.

and rigidity of others, but since they are filled they are as harsh as any; and so before, when they were low they cryed out of oppression, but when they come once to be in place themselves and be filled, then they go the same waies that others go; hence that in *Psal. 73. 8. Concerning oppression, they speak loftily*. If you complain of oppression, you have lofty expressions from them; It's spoken of wicked men in prosperity.

5. Fifthly, They shew their pride; when they are filled they cannot bear contradiction now as they were wont to do, they cannot endure reprehension now.

6. Again, Those mercies that not long since they would have highly prized, now they slight them, now they are mean things.

7 And lastly, All the use they make of what they do enjoy now more than before, it is to get higher and higher, there's all the use they make of all. Those that have bin low and mean in their estates heretofore, now they begin to be filled, their hearts are exalted, and thus do they discover the exaltation of their hearts. Oh! but this is a great and a sore evil, for so 'tis rebuk'd by the Prophet. Oh thou that hast thy heart exalted, being fill'd it is a sign thou hast a poor, low spirit of thine own, to be lifted up with those things that thou dost enjoy.

Why we
should not be
exalted by
prosperity.

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For First, What low and mean things are they? What are they but crums that the Master of the Familie casts to Dogs? They are such things as make thee never a whit the better, nor the more excellent; Indeed it's said, that knowledg puffs up the heart, for that puts an excellency upon the man: *The heart of the wicked is little worth, let him have never so much prosperity*. Those things that thou pridest thy self in, they are no other than may be the portion of a Reprobate, and have been, they are no other than may stand with Gods eternal hatred of thee, and Gods eternal wrath against thee: Yea, they are such things as may come from Gods wrath, and like enough they do,
and

and it's a ſign they do when thou art filled with them, and thereby puſt up by them, it's a ſign that there's a curſe mixed with what thou haſt filled thy ſelf withal. If a man comes to a Table and eats, and then he ſwells preſently upon it, God be merciful to me, am I poiſoned, ſaith he? If thou filleſt thy ſelf, and art puſt up, it is an argument thy proſperity is poiſoned, there's the curſe of God in it: Had not you rather have the courſeſt dyet that is whoſom, than the daintieſt diſh with poiſon in it? Is it not better to have the Ruſſet Coat that is not dangerous, than a Velvet Coat that hath the Plague in it? Thy condition, if thou kneweſt it, it may be was a great deal better before. Oh that any Conſiderations might prick the bladders of mens ſpirits that are ſo puſt up with outward proſperity; Thou art leſſe filled with ſpiritual good than before, That that is *ſubſtance* thou haſt loſt, and thou art filled with wind. Ere long what thou haſt muſt be taken away; And perhaps the right to *what thou doeſt enjoy*, it is but the right that a Malefactor hath to his ſupper, before the day of his execution; The evil of any one ſin is a greater evil than all thy proſperitie is a good; If it doth but occasion any one ſin to thee, it doth bring more evil upon thee than all the filling thou haſt is good unto thee: Thou art filled, but often-times it falls out ſo, that the very time for God to let out his wrath upon wicked men, it is when they are moſt filled. We have a notable Scripture for that in the 20. of Job, 22, and 23. Verſes: *In the fulneſſ of his ſufficiencie he ſhall be in ſtraights*: Job, 20. 22, It is an excellent phraſe, they think they have ſufficient now to live of themſelves, but in the fulneſſ of their ſufficiency they ſhall be in ſtraits. and in verſ. 23. *When he is about to fill his belly God ſhall caſt the fury of his wrath upon him.* And in Pſal. 78. 29, 30. *So they did eat and were filled, for he gave them their hearts deſire, they were not eſtranged from their luſts, but while the meat was yet in their mouths, the wrath of God came upon them and ſlew the faſteſt* of

An apt ſimile

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Job, 20. 22, 23. noted

Simile

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11

of them, saith the text. Oh there's no cause of lifting up thy heart because of thy fulness: that thou; hast for when thou art fullest then is the time of Gods hottest wrath to be let out upon thee, it doth but prepare thee for slaughter: How much better is it for the Beast to feed upon the Common and live, then to be brought into fat Pasture and prepared for the Butcher? When thou wert feeding upon the Common, thou wert in a way of preservation, but now thou art come into the fat pasture it is to prepare thee for slaughter, be not exalted in thine own heart because of thy fulness. And it may be God hath respect to others in thy fulness, it's not in regard to thee. And hereafter thou mayest perhaps curse the time that ever such an estate befell thee, curse the time for thy fulness: Perhaps upon thy sick bed thou maiest lie and wish, Oh that I had kept my shop still, and been in my low condition still, I had gone out of the world with a great deal less guiltiness than now I am like to go out of the world withal, Oh be not exalted because thou art full.

Text

—Therefore have they forgotten me.

Expos.

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Proud men forget God, *Psal.* 10. 4. the wicked through the pride of his countenance will not seek after God, They have forgotten what *need* they had once of me, They have forgotten what *cries* they sent up to me, what moans they made before me, They have forgotten how gloriously I wrought for the *helping* of them, They have forgotten all their *Engagements* to me, They have forgotten to *acknowledg* me, or *sanctifie* my Name in all the good they do enjoy; Oh this is a sore and a great evil, and yet an ordinary evil, as soon as we have our turns served, God is minded no more, *Psal.* 78. 42. *They remembred not his hand, nor the day when he delivered them from the Enemy; they remembred it not: Oh! it should*

ſhould have been in their memory, to have Sanctified the Name of God in their great deliverance; but when they were delivered they remembred it not. *Call upon me in the time of trouble, and I will bear you, and you ſhall glorifie me ſaith God.* We call upon God in the time of trouble, and God hears us, and delivers us, but the latter part is forgotten; And they do it ſoon too, in *Pſal. 106. 13.* *They ſoon forgot his works,* ſaith the text, ſometimes before the work is quite accompliſh'd, Oh! the Lord deliver us from this great evil, ſhall I ſay, Deliver us? I may ſay, Not deliver us from this evil only, but out of it, for it is upon us alreadie; Oh! the great things that God hath don for this Land wthin this ſix yeers, never ſince *Joſhua's* time, or *Moses's* time was there a ſtory of Gods wonderfull working for a people, ſo as the ſtory of this laſt ſix yeers will be if it be *faithfully* recorded, and yet though the Lord be going on in his waies and hath not yet finiſh'd it, we have forgotten, Oh doth it not appear ſo? what do men look after? everie man his own advantage, and own ends, and ſeeks to fill themſelves, minding nothing elſe. And what mighty haughtineſs of ſpirit there is in many men within this ſix yeers, Oh how have we forgotten the Lord, and forgotten thoſe Inſtruments that God hath made uſe of for good unto us! God had more honor from us when there was not the hundredth part done for us as now there is, now we (as it were) ſhake our ears, and let God do as he will, we hope we can do prettie well to ſhift for our ſelves; Oh! the Lord deliver this Citie out of this, and from this evil of forgetting the Lord when we are fill'd: You begin to have more full trading now than formerlie, now the Countrey begins to be open, and they repare to the Citie for all: Oh the Lord deliver this Citie from ſurfetting by their fulneſs, and from this of forgetting the Lord: Oh that we could but ſay, that the Lord having reſtored the trading to the City, having ſuch ful trading

Applied to
England.

as

A Meditation
for Trades-
men in the
City, &c.

as now they are like to have, Oh to sanctifie the Name of God more than ever they did ; Oh how do you remember God everie time you see Customers come into your Shops, everie time you see the Waggon's come out of the Countrie into your Streets, how do you bless God, and how is God honored among you ? Oh that it were so, it's a sore and grievous evil to forget the Lord, after the Lord hath granted us fulness, it's a horrible ingratitude, as if there were nothing to be regarded but our selves.

- 1.

First, *It's against many charges that God gives beforehand to forwarn us of it.* If you reade the 6th of Deuteronomy, 11. Vers. and the 8. Chap. 12. Vers. you shall find there how the Lord charges this people ; *When you come into the Land, and your houses are full of good things, and you eat of the good of the Land, beware you forget not the Lord ; beware, and forget not ; beware, and forget not, again and again this is inculcated, shewing how prone we are to forget the Lord in our fulness.* Oh ! that those of you that providence hath brought this morning, would consider of these Scriptures, now God is beginning to come in with more fulness than before, Oh beware that you forget not the Lord God in the midst of your fulness, Oh ! let there be as much, or more prayer in your familie than there was in former times, that you may have a sanctified use of the fulness that now you enjoy ; yea, it's worse than beastlie, *The Ox knows his Owner, and the Ass his Masters crib, but Israel hath forgotten me.* If the Ox be but fed, he knows his Owner : Who is it that feeds you ? is it not the Lord ? and will you forget him ? Oh ! this will lose the blessing of all you do enjoy, and your hearts will grow very wicked beyond what you can imagine, you cannot imagine the evil that your hearts will grow to, if you forget God in the enjoyment of that estate that God sets you in.

2.

And it is a sin that God knows not how to pardon : for so he

he expreſſes himſelf, *Jer. 5. 7. How ſhall I pardon thee for this? Why is it that God ſhould ſay ſo? as if he ſhould ſay, Though I be a God of infinite mercy, yet here's a ſin I know not how to pardon, why ſaith he, when I had fed them to the full, they committed adultery, and they abuſed that fulneſs, Oh! how ſhall I pardon thee!*

And if ever you have need of God again, how will conſcience be ſtop'd? With what face can you go to God again to ſeek for help, if God ſhould bring you low, Conſcience will preſently ſay, You were once emptie and God fill'd you, and what honor had God from you? no, your hearts were exalted, and you forgot God.

And 'tis a moſt fooliſh thing for you to do ſo, you depend upon God in the miſt of all your fulneſs as much as before, everie moment you lie at Gods mercie; though perhaps you are not ſenſible of it, yet certainly it is ſo.

A fooliſh thing it is then to forget the Lord, Your forgetting God will make you forget your ſelves, and juſt it may be with God to forget you and to change the waies of his adminiſtration towards you; Oh take heed then of being exalted, and of forgetting the Lord in your fulneſs.

Truly Brethren, God had rather have his people fall into any ſin almoſt than into the ſin of pride and forgetfulneſs of him, and ſpecially that of pride, Therefore you find in Scripture, That God will rather ſet the Devil upon his people than to have their hearts exalted; as Paul, leſt he ſhould be liſied up above meaſure he had a prick in the fleſh, the buffeting of Satan, God had rather ſee the Devil buffeting of his people than to ſee the hearts of them to be exalted.

Yes, he had rather ſuffer them to fall into any other ſin.

Charge your ſouls then againſt this, as David in Pſal. 103. at the beginning, Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy Name; bleſs the Lord, O my ſoul; and

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forget

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Note.

Note.

Plal. 103.

2. Urged.

forget not all his benefits : See what a charge he puts upon his soul, Oh my soul thou hast received many benefits from the Lord, and there is this deadness in thee, if thou beest but left to thy self, thou wilt forget the Lord, and this will be a sore evil in thee, Oh my soul, forget not all his benefits. Oh that you would go home and charge your souls not to forget the Lord and all his benefits; let Husband put Wife in mind with this charge, and Wife the Husband, but especially your selves in secret, between God and your selves, to charge your souls, not to forget his benefits.

6. The more we remember God in the blessings we have, the more sweet will our blessings be to us. You have a great many mercies, but when you forget God, you lose the verie sweetness of all your mercies; Oh! when you can see a mercie, and see the God of that mercie, then it's sweet; when I can see a mercie, and the Fountain from whence it comes, and whither it tends, then the mercie is sweet; Oh! therefore you deal foolishlie in forgetting the Lord.

7. And the more safe you will be;

8. And the more eminent you will be in grace, Oh what a lovely object is it to behold a man or woman in the midst of all outward enjoyments to be Heavenlie and Spiritual; I say, the Graces of such, Oh! they glister like Diamonds, like most precious Pearls indeed; and therefore remember the Lord in al the good things that you do enjoy. It follows;

VER. 7.

Therefore I will be unto them as a Lyon, as a Leopard, by the way will I observe them.

THere's most dreadful expressions that here follows : God is exceedingly provok'd with the exaltation of mens hearts, and their forgetfulness of him in time of their prosperitie. Is

Is this the ſame God that ſpake ſo of Ephraim heretofore? Is Ephraim my dear Son? Ephraim my pleaſant Child. How ſhall I give thee up, Ephraim? my bowels are turned within me; ever ſince I ſpake againſt him, I do earneſtly remember him, and my bowels are troubled within me; Is this the Lord that now will be a Lyon, a Leopard, a Bear, a tearing Lyon, a wild beaſt unto Ephraim? What, is this the God that heretofore carried them as Eagles do their yong upon their wings, and nourished them as the Eagle nourisheth her yong ones? Is this the God that was as a Hen to the Chickin, that was as a gracious Father unto them, to whom this people were as the dearly beloved of Gods Soul, and now God a Lyon, a Leopard, a Bear, a wild Beaſt to come and tear them? Is this the merciful God? is this that God that is love and mercie it ſelf thus to appear? *Ob my Brethren,* how dreadful doth ſin render God unto his creature! But all this while there's no change in Gods heart, God is the ſame in himſelf as before; the change is in the Creature. The Sun that ſoftens the Wax, the ſame Sun hardens the Clay: the ſame Infinite bleſſed Being that doth good to his Creature in one condition, the ſame Bleſſed, Infinite, Glorious Being is dreadful to the Creature in another condition. *With the froward, he will ſhew himſelf froward; Plal. 18. and with the upright, upright.* Therefore above all doth God ſet himſelf out in a moſt terrible manner here againſt thoſe men that were in proſperity whoſe hearts were exalted and forgot him.

Obf.

Mo Brethren, The Lord pities men, yea, ſinful men in the time of their adverſity, but when they are at the height and forget him, *Ob the anger of God is againſt them now above any men.* Ple give you one Scripture to ſhew how God hath regard to men in low conditions; but to thoſe that are fattened up in proſperity Gods anger is moſt againſt them. *Ezek. 34. 16 20. I will ſeek that which was loſt, I will bring Ezek. 34. 16. again that which was driven away, and will bind up that which &c.*

Obf.

An observable Scripture.

Why God deals roughly with the great & graciously with the grieved and oppressed.

was broken, and will strengthen that which was sick; but I will destroy the fat and the strong, I will feed them with judgment, saith he. Those that are lost, I'll seek them; those that are broken, I'll bind them up; those that are sick, I'll heal; but I'll destroy the fat, and the strong, I will feed them with Judgment. Oh here's an excellent Scripture for the comforting of the hearts of those that are in an afflicted condition. See how God regards such: but God hath not such regard to fat ones, and strong ones, he will feed them with judgment, and destroy them. The care and protection of God is more over the lost ones, and the broken ones, and the sick ones, than the fat ones, and the strong ones, they are to be fed with Judgment, I'll be to them as a Lyon; and the reason of this is,

1. First, Because their hearts are very much hardened in their sin, their sin is grown to a height.

2. Secondly, Because there are so many creatures that they have use of more than others that do cry against them, Poor people have not so many creatures to cry against them as the rich have.

3. Further, They can make friends to avoid the stroke of Justice from men; but the poor people they are more punished, therefore God takes them into his hands and deals with them more severely.

4. And when Judgment comes upon them it's more observed, and therefore God to them will be as a Lyon.

As a Lyon. You have a parallel Scripture in *Psal. 50. 22. I held my tongue, and ye thought I was like unto you; but consider this ye that forget God, lest I tear you in pieces, and there be none to deliver: their hearts were exalted, they forgot God, therefore will I be to them as a Lyon.*

Why God will be as a Lyon to them that forget him.

1. First, A Lyon, is the most terrible creature, *Amos, 3. If the Lyon roar, the Beasts tremble.* Oh my Brethren, the threats of God should be to us as the roaring of a Lyon, and our hearts should tremble at them.

2. Secondly, None can take away the prey from a Lyon,

on, *Mich.* 5. 8. as a yong Lyon among the flocks of Sheep, who if he go through, both treadeth down, and teareth in pieces, and none can deliver; none can deliver out of Gods hand.

Thirdly, *A Lyon* is ſtrong and cruſhes the whol compages of a mans bones at one cruſh; Alas man, what is he? In *Job*, 4. 19. he is cruſhed before the *Moth*, much more before a *Lyon* then; Oh then much more before the Lord God when he comes to be as a Lyon.

Fourthly, It is obſerved of the Lyon, that ſhe will narrowly mark any one that wounds her, if there were hundreds of men together, and one did but wound it, or ſhoot at it, or do any thing to it, ſhe will be ſure to mark that man. Oh! the Lord mark out thoſe that ſin againſt him, and that wounds his Name, they muſt not think to eſcape among others. The Lords eye is upon them particularly.

And it is obſerved of the Lyon, that ſhe ſleeps but little, and with her eyes open; ſo the Lord: As he that keeps *Iſrael* neither ſlumbereth nor ſleepeth, ſo he that deſtroies his enemies doth not ſlumber nor ſleep.

Further, The Lyon will fall upon no creature except it be in hunger, or be provok'd: the Lord though his wrath be terrible as a Lyon, yet he is not ſo ready to fall upon his creature, it muſt be from ſome ſpecial end that he hath, or ſome provocation that he hath, but then he falls terribly indeed.

Again, It is obſerved of the Lyon, that if you do but fall down on the ground, and ſubmit and yeeld, the Lyon doth uſe to paſs by, and will not tear and rend where there is an humble ſubmiſſion to him, whereas other creatures will. Oh thus God is a Lyon terrible, but yet only to thoſe that ſtand out againſt him.

And the Naturaliſts obſerve of the Lyon, that it cannot endure to be look'd aſquint upon by any; thus it is with the Lord, the Lord loves no ſquint-eyed Chriſti-

ant, I mean none that have by-ends of their own, the Lord loves uprightness in our waies and dealings.

9 And lastly, They say of the Lyon, that it is a great enemy to *Apes*, and *Wolves*; so is God to *Flatterers*, and *Tyrants*. Thus God is compared a *Lyon*.

1. Secondly, To a *Leopard*. And as a *Leopard* by the way will I observe them.

כִּנְמֵר לֵפָרְדַּיִם

וְהַלְלוּ אֱלֹהֵינוּ

and the Rev

doctour, &c.

[sicut pardus in

via Assyriorum

is Assyrian.

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Why the Lo.

cōpares him-

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pard.

Plin. lib. 10.

cap. 37.

Ælian. lib. 2.

cap. 23.

Scalig. Exerc.

208.

The *Seventy* reade the words otherwise, *By the way of the Assyrian*, say they. And indeed the Hebrew word that is here translated *observing*, is very neer to that which is *Assyrian*.

The she *Leopard* is all one with that they call *Panther*;

And,

First, They say, it is so fierce, that presently it flies in the eyes of a man. *I'll be a Leopard*, *I'll fly* in the very faces of such; Oh! such manifest much pride in their faces, and *I'll fly* in their very faces, saith God.

Secondly, The *Leopard* is a very swift creature, *Hab. 1. 8.* so the Lord will swiftly come against wicked and ungodly men, as a *Leopard*, swiftly, and overtake them.

3. Thirdly, A *Leopard* to watch his prey, is very subtil to observe his fit times and opportunities to fall upon the prey; so you have it in the text, *As a Leopard will I watch them*: Oh this sets out much of the fearful wrath of God against wicked men: you have the discription in *Jer. 5. 6.* *A Leopard shall watch over their Cities.* I say there's much of Gods wrath in this, it's very terrible, the Lord sets his infinite wisdom on work to watch fit times and opportunities for to let out his wrath upon ungodly men. *I'll watch over them for evil*, that we have in another Scripture threatned; Oh; those are in a sad condition that the Lord watches over them to do them evil: God watches over his people for good; But such as when they are fled, exalt themselves, and forget the Lord, God watches over them for evil; they should be destroyed

destroyed ſoon, but ſaith God, I have a ſitter time than now wherein I ſhall get my ſelf a greater Name, wherein it ſhall be worſe for them; *In due time ſhall their feet ſlide*; this is the reaſon why men live ſo long in their proſperity, and go on and ſatiſfie their wills, Becauſe God is watching over them, and his time is not yet come.

Further, It is obſerved of the *Leopard*, that when it comes upon its prey, it leaps upon it ſuddenly: and ſo doth the Lord to ungodly men, he comes in a ſudden way and leaps upon them; and therefore you muſt not think that you are as wel becauſe you are in as ſafe a condition as you were a year ſince, or ſeven years ſince; It is as wel with me (ſaith one) as it hath been with me in all my life-time; what then? you may be never a whit the further off from dangers, for the way of God in bringing his wrath, it is ſudden many times.

Laſtly, It is obſerved of the *Leopard*, that ſometimes it will ſleep a very long time together, it is ſaid to ſleep *three daies* together; but after it awakes it is more fierce than before: And ſo the Lord, though ſometimes he may be patient towards ſinners, yet when he comes to awake out of his ſleep (as he ſpeaks of himſelf, *Pſal.* 78. 65.) he is more terrible.

VER. 8.

I will meet with them as a Bear bereaved of her whelps, and will rent the caul of their heart, and there will I devour them like a Lyon: the wild beaſt ſhall tear them.

THE Third Creature is the Bear: *I will meet with them as a Bear bereaved of her whelps, &c.*

This Creature (you know) is very fierce and terrible too; therefore we read in the 2^d of *Kings*, that there were two ſhe Bears came out of the wood and tore in pieces forty two Children. *Prov.* 17. 12. *Let a Bear robbed of her whelps meet a man, rather than a fool in his folly*: She is fierce at all times, but above all if ſhe be robbed of her whelps

Ælian. lib. 5.

cap. 14.

Plin. l. 8, c. 36

Note.

whelps : As it is observed that there's no Creature loves her yong ones more than the Bear, and yet the most deformed of any; and an emblem it may be of a man that loves his own deformed fancies, it's a Note that one Interpreter hath upon it : *Oh how will the Lord be in an holy rage, if his Children be wronged ! if you do any hurt to his own Children, that hath his Image in them, when the instinct of Nature is so in this Creature, the Bear, to be in such a rage when she is robbed of such ugly things as her whelps are.* 2 Sam. 17. 8. saith Hushai to Absalom, Thou knowest thy father and his men, that they be mighty men, and they be chafed in their fury, as a Bear robbed of her whelps in the field. Thus the Scripture often describes exceeding fierceness, and rage, to the fierceness of a Bear bereaved of her whelps, therefore saith he here, *I will rend the very caul of their hearts, and there will I devour them like a Lyon.* Here he mentions the Lyon the second time: The word in your Books is the same, but in the Original it is somewhat different.

Verſ. 7. h' y
Verſ. 8. 11. 5

The Lyon's
property.

It is observed of the Lyon when he comes upon the prey (because it's named here the second time) that it rends the body asunder, and loves to suck the blood and the fat that is about the heart, and as for other parts of the body, except it be in very great hunger, it leaves them for other beasts to prey upon, but the heart, and the blood and the fat that is about the heart that the Lyon loves to suck : and therefore saith God here, *I will rent the caul of their heart, and there will I devour like a Lyon.*

Luthers Ob-
ſervation on
the place.

Luther hath an excellent Note upon this, saith he, The Lord here will do as a Lyon doth, he more immediately will strike out their hearts, and punish them with spiritual Plagues and Judgments, and as for their estates and bodies he will leave them to other beasts and they shall plague them and punish them that way: they had a film upon their hearts (saith he) and instructions could not get to their hearts ; but God will tear that caul, will
tear

tear that film from off their hearts that kept off inſtructions. Oh! let us take heed of this film of our hearts that keeps out the Word of God, take heed of that for ever, for God hath waies to tear this film from off thy heart.

As I remember *Bernard* ſaith concerning his Brother, when he gave him many good inſtructions and admonitions, and his brother was a Soldier and did not mind them; he puts his fingers to his ſides, and ſaith he, Oh! one day a ſpeer ſhall make way to this heart for inſtructions and admonitions to enter. So I may ſay to ſuch whoſe hearts have a film upon them, that whatſoever the Preacher ſaith, it cannot get in, God may juſtly come and tear the film from off thy heart that keeps out the Inſtructions of God. And *Arias Montanus* hath a Note further upon this, of ſending the Plague upon their hearts, and to leave their eſtates and comforts to the *Aſſyrians*.

*Bernard his
ſpeech to his
Brother.*

Arias Montan.

And the wild Beaſts ſhall tear them.

Why? Did he not name wild beaſts enough before? There was the *Lyon*, and the *Leopard*, and the *Bear*, and the *Lyon* again, and yet he comes over again with *wild Beaſts*; as if he ſhould ſay, if there be any terror, any dreadfulneſs in any wild Beaſts whatſoever, there is that in my wrath, if you eſcape one wild beaſt another ſhall tear you, and that's the reaſon that the *Bear* is added to the *Lyon* and the *Leopard*, becauſe the *Bear* runs up a tree ſo much. which the others do not; and now he comes to all wild Beaſts, put them all together and my wrath is as fierce as them. And this is one excellent meditation from hence, That put all the dreadfulneſs of all creatures in the world together, and all that, it is in the wrath of God. As put all the good things that are in all creatures together, all this is in the Love and Mercy of God; ſo put all things that any way may bring any torments

Expoſ.

The Bear,

Obl.

or tortor to us, and the quintessence of all this is in Gods wrath, *The wild Beasts shall tear them.*

Lyra. *Lyra* thinks that this Propheſie was fulfill'd when they were carried captive, and in their journey many died, and ſo they were caſt into fields and devoured by wild Beaſts: and it's likely it may be fulfill'd in part ſo: as uſually when Soldiers carry an Enemy captive, Why if they be ſick, let them die, and if they die, throw them into a ditch, there's all they care for them: and ſo it was with this people, that the Lord though he knew them in the wilderneſs, and his protection was over them, yet now to forget them, and lets them be carried into captivity and caſt to wild beaſts, and ſo their carcafes was torn.

Other Interpreters upon the place.

And ſome think that the expreſſion of Gods wrath by theſe Beaſts, hath reference to the four Monarchies, which God would make uſe of to be very terrible to his Saints. In *Dan. 7.* you ſhall find the four Monarchies of the world, the *Babylonian*, the *Persian*, the *Grecian*, and *Roman* Monarchies ſet forth in the ſame manner, as here the holy Ghoſt ſets out the wrath of God againſt *Iſrael*; for the truth is, Thoſe things that we have here in *Hosea* were to ſet forth Gods waies to his people in after-times, not only when they were to be carried captive. In *Dan. 7. 3.* there appeared four great Beaſts, the firſt like a Lyon, by which was ſignified the *Babylonish* Empire, the ſecond like a Bear, by that the *Persian*, the third like a Leopard, and that's the *Grecian*, for *Alexander* was as a Leopard, exceeding ſwift, all his exploits he did in twelve yeers: he was but thirty three yeers old when he died.

The Text paralleled with *Dan. 7. 3.*

Panthera, *hirc*
Leopardus,
Ariſt. Hiſtor.
Animal, lib.
9. cap. 6.

And moreover, they obſerve of the Leopard (which hath the name from a *Panther*) that it ſmells exceedingly, the very body of it ſmells ſweet above all Beaſts, and ſo it doth invite the Beaſts to it; and ſo it was ſaid of *Alexanders* body, that it had a ſweet ſmell with it: And then

then the fourth being the *Roman* Empire, mark how that's ſet out, juſt as Gods ſets out his wrath, *he doth not name any particular Beaſt*, but the *wild Beaſt*, this is dreadful, terrible, and ſtrong, exceedingly, and it had great iron teeth, it devoured and broke in pieces, and ſtamped the reſidue with the feet of it, and it was diſſerſe from all the beaſts that was before it, and it had ten horns: you know now that that was divided into ten **Kingdoms*, or ten ſorts of Civil Governments at ſeveral times.

Note.

*Sleid. de 4.
Imperijs lib. 3.

This is the *Roman Empire*, the power of whom Antichriſt was to have, by both whom the Lord would exerciſe his people, and be very terrible to his people, eſpecially thoſe people of his that were Apoſtatizing people, that would worſhip him according to their own waies, God would be thus terrible to them where ever they lived, under any of the former Empires, they ſhould have God either as a Lyon, a Leopard, a Bear, or like this dreadful Creature at the laſt unto them.

Oh but you will ſay, Why do you ſpeak thus? Or it may be people would ſpeak thus to the Prophet, Oh why do you ſpeak of God in this terrible manner? Is not our God a gracious God, and a merciful God? why then will you render God thus terrible?

Object.

Why ſaith the Prophet, then comes in,

Anſw.

V E R. 9.

O Iſrael, thou haſt deſtroyed thy ſelf, but in me is thy help.

O H! do not find fault with the dreadfulneſs of God, that God appears thus dreadful to you, and do not you blame the Miniſters of God that they do render God in this dreadful manner before you; though it's true, that God appears in a way ready to deſtroy you, but the Lord yet is infinite holy, and bleſſed, and a God of mercy and goodneſs in himſelf, *O Iſrael, thou haſt deſtroyed thy ſelf, thou mai'eſt thank thy ſelf for all this:*

Expoſ.

God to be
preached as
Terrible.

many of you when you hear the terrors of God set before you, perhaps your hearts rise against them, and your spirits do exceedingly distast such things as those are, and why do Ministers make God appear to be so terrible to people, when as he is such a merciful and gracious God? Oh! rather lay thine hand upon thine own heart and say, God indeed is thus gracious and merciful, but it's through my wickedness that make God appear so terrible, the judgments of God are call'd, *strange things*, it's because that God hath not such delight in the execution of wrath, in appearing like a Lyon, a Leopard, and a Bear; It's that that pleases the heart of God to appear as a Father to do good to his people, *Oh! but thou hast destroyed thy self.*

Obf.

And this is a main point indeed, that sinful people should charge themselves with all the evil that doth befall them, they destroy themselves, *Oh! this it is that will be the aggravation of mens judgments another day, that they are the cause of all the evils they suffer.* You may think to put it off to God and say, Oh how dreadful is Gods Justice! but God knows how to put off all upon your selves, and the destruction of sinners will appear to be from themselves, and God will cleer it up to all the World, before Men and Angels, and will cleer it up unto their Consciences: The damn'd in Hell shall not be able to speak against Gods Justice at all, but they shall be forced to charge themselves with all the evil that is upon them: *Oh! it was through this wretched, and vile, wicked heart of mine, God was not wanting to me in any means of good, but I had a rebellious heart, and I have brought all this evil upon my self, I have destroyed my self.*

O Israel, thou hast destroyed thy self.

Expos.

Destroyed himself! did not God in the words immediately before say, that he would meet him as a Bear that

is bereaved of her Whelps, and would rend the Caul of their hearts, and would be as a Lyon to them, and a Leopard? and yet O *Israel*, thou haſt deſtroyed thy ſelf!

Though God execute ſevere wrath, and makes uſe of inſtruments of wrath againſt a people, yet their deſtruction is to be attributed to themſelves, Oh *Israel* thou haſt deſtroyed thy ſelf, thou mayeſt thank thy ſelf for all this. Obſ.

The reading of the words I find to be ſomewhat different from what you have them in your books, Calvin *Perdidit te *Israel*.* and many others read it. *It hath deſtroyed thee, *Israel*.* Calv.

And in the old Engliſh Tranſlation, wherein Bez's [the Geneva] Notes are, there it is, *One* hath deſtroyed them, ſo the word may be read, ſo as it muſt be made up with ſomewhat elſe;

Either *One* hath deſtroyed them, or *It* hath deſtroyed them, or *Somewhat* hath deſtroyed them; as if God ſhould ſay, 'tis not I that have deſtroyed them, but as if ſomewhat elſe had done it.

Tremelius makes it up thus, *Thy King hath deſtroyed thee.* *Perdidit te Rex tuus. Trem.*
For ſo the words will bear, to reade it to be made up with what the text and the dependance of other paſſages in the Prophet may help us to, *hath deſtroyed us* (ſo are the words) *hath*; what hath? why your King hath deſtroyed you, ſaith *Tremelius*? Saith the Hebrews, (moſt of them) *your Calf hath deſtroyed you*, your Idols have deſtroyed you. *Aben Ezra*, your ſained comforts hath deſtroyed you. And *Drufius* he reades it Interrogatively, Who hath deſtroyed thee? *Your fulneſſ*, of which verſ. 6. or your own heart and wickedneſſ hath deſtroyed you. The *Vitulum tuum. Rabb.*
Greek thus, *Τὸ διαφθαλὲν ἰσχυρὰ τῆς βουθῆτος?* Who ſhall give help to the corruption of *Israel*? ſo that though the words be read ſo diverſly, yet that wherein moſt agree, it comes to the ſame effect as you have them in your books, *Your own wickedneſſ hath deſtroyed you*, your ſinful, ungedly, Idolatrous living, forſaking God and his waies, and *Conſolatio fictitia. Ab. Ezr.*
Corrupt te, Druf.
putting

putting confidence in an arm of flesh, that hath destroyed thee.

In Me is Thine Help.

Those words are somewhat different in the Original from what you have in your Books; for there are two
 כִּי Inn's, *In Me, In thy help*, so 'tis in the Hebrew. And
 בְּעֹזְךָ you shal observe it, that in your Books [*Is*] hath another
 character, which notes that it is not directly according
 to the Original, *In Me, in thy help*.

Ego in auxilio
 tuo, & auxiliū
 meū est in me.
 Druf.

Now (*in me*) saith Learned *Drusius* upon the text, *I*
am in thy help, and *thy help is in me*, therefore there is two
 Inn's, *In me, In thy help*, that is, I am in thine help, and
 thine help is in me; so in a way of elegancie he expresse
 it: And it seems to be according to the intention of the
 holy Ghost. Whatsoever help thou hast, I am in it, and
 thy help it is in me, *In me is thy help*.

Expos.

Pareus. Quod
 in me in auxi-
 liatorem rebel-
 lasti.

And *Pareus* he read'st, *Against thy help*, and so sup-
 plies the word, *Thou hast rebelled against thy help*, Oh thou
 hast destroyed thy help; Why? Because thou hast re-
 belled against thy help: And the words in the Original
 will bear this, to be read, *against thy help*.

But the other more full, according to the general stream
 of Interpreters, and according to the words, *Thy help is*
wholly in me, and *I am wholly in thy help*.

Thou hast destroyed thy self, but thy help is wholly
 in me. That shall suffice for the reading of the words.

Now for the several Truths that are to be here held
 forth to us out of the words.

Obs. I.

First this, *Men would fain put off from themselves to God*
what evil is upon them. Men naturally are loth to charge
 themselves with the evil that coms upon them, It's their
 ill-hap. their ill fortune. their ill-luck, or they could
 not help it, they did what they could, and so think to
 put it off all to God; 'tis for want of means, for want
 of

of this or that thing that God did deny to them, it's be-
 cause God put them into ſuch and ſuch a condition, but
 never come to charge themſelves: but the Prophet ſpeaks
 here in a compaſſionat way, *Oh Iſrael* (ſaith he) never
 ſtand charging it upon God, thou haſt deſtroyed thy
 ſelf.

Secondly, *God knows how to turn all the evil upon our
 ſelves, God knows how to right himſelf*; Though we may
 think to leſſen our evil by putting it upon God, God will
 turn it all upon our own heads, and make it out to all
 the world that we were the cauſe of al the evils that were
 upon us, both temporal evils, and all the evil that ſhal
 come upon thoſe that ſhal periſh eternally, it will be
 one of the great works at the day of Judgment, To make
 it out to men and Angels, that all the miſery that comes
 upon the damned it is from themſelves, and their Con-
 ſciences will acknowledg it, and God wil be cleared be-
 fore all; it will be found that the cauſe of mans perdition
 on it is not the Decree of God, *Gods Decree it damns none*,
 It is their *Sin* that damns them, not the Decree. The De-
 cree of Reprobation it is but the leaving of men to be dealt withal
 in a way of Juſtice: whereas ſaith God, here's a company
 I am reſolved to magnifie my Grace upon to all eternity,
 Whatſoever comes between to hinder it, I am reſolved
 that theſe ſhal be the ſubjects for me to exerciſe my Grace
 on to al eternity, that's *Election*: But there are others that
 I wil leave to a way and courſe of Juſtice, they ſhal have
 what they earn, and no otherwiſe; ſo that the Decree is
 not the cauſe of mens damnation, their ſin comes in be-
 tween that and their damnation, ſo that they deſtroy
 themſelves.

Secondly, *It's not the infuſion of any evil into them*. You
 will ſay, Sin comes in between Decree and Damnation:
 But how comes ſin in? Certainly not by any Infuſion
 from God, but comes in by man himſelf, man himſelf is
 the author of it.

Obſ. 2

One work of
 the day of
 Judgment.

I
 Gods Decree
 damns none.
 What it is.

The Decree
 of Election.

2.

Thirdly,

3.

Thirdly, *It is not by any coercion.* You will say, Though sin is in men for the cause of it, yet men cannot help it, man cannot but sin. Now to that; First, God made man in such a condition, that he might not have sinned, and though there be a necessity, that man fallen cannot but sin, yet it excuses not this necessity, *He sins as freely as if he could do otherwise.* Men, though it's true, through their fall they cannot do that that is good, they cannot but sin, *Eyes full of Adultery that cannot cease from sin,* as the Apostle saith of some, yet they sin as freely as it they had power to keep from sin, *It's that that pleases their wills,* it's that that is sutable unto them, *It's true, that the Saints in Heaven they cannot but glorifie God, but yet they glorifie God with freedom too,* they are so set in an estate of glory, as they cannot sin, but yet they honor God freely, that is, *They do that that's sutable to their own spirits* in the honoring of God, if so be that there be a necessity of sinning from mans fall. Yea, 2. *From a judicial act of God in giving men over to sin,* yet that's but in a way of punishment for former sins, and they bring this upon themselves, so still they destroy themselves. *Every sinner that perishes, murders himself.* And all that are damn'd eternally, they all of them are *Self murderers,* this is a grievous thing, *O Israel, thou hast destroyed thy self.* The more there is of Self in mens destruction, the more grievous is their condition; It would make our hearts to pity any Fowl that should be shot with an Arrow that was feathered from her own body: all the Judgments of God, all the Arrows of the Almighty that come against sinners, they are as it were feathered by that that comes from sinners themselves, they are the cause of their own evils: *The more self in sinners destruction the more hard is our condition.*

Wherein Self
appears in sin.

1.

As First, When men do so bring miserie upon themselves without any temptation, the less temptation, the more self in any thing, and some destroy themselves so, it comes meerly from themselves without any temptation.

Secondly

Secondly, When mens ſins are plotted ſins, contriv'd ſins, the more plotting and contriving about ſin, the more art thou the Author of thine own evil or deſtruction.

2.

Thirdly, When men ſin, and yet are warn'd beforehand of their ſin, they are told beforehand of the evil yet ſtill are wilful in it, and will go on in it, they may thank themſelves for their deſtruction.

3.

Fourthly, When men notwithstanding they are often ſtop'd in the way of their ſin, and though God doth many times come in the way of his providence, and in his Word to ſtop them in their way of ſin, and yet ſtill they will go on, thank thy ſelf if thou beſt undone.

4.

Fifthly, The more means they have to the contrary, the more enlightenings they have, the more drawings of the holy Ghoſt they have to draw them from their ſin, and yet ſtill will go on.

5.

Sixthly, When mens ſins are of that nature, that they do not only deſerve their deſtruction, but they do work their deſtruction; all ſins deſerves it, but ſome ſins works it: as drunkenneſs works diſeaſes in mens bodies, brings them to Poxes, and Feavers, and ſo they deſtroy them, their very ſin deſtroies them: and ſo ſome others might be named.

6.

Seventhly, When men ſhall preſume to venture further in any danger than they can help themſelves out of, they think they will go but ſo far, and ſo far, and ſo they venture further than they can help themſelves out of; they deſtroy themſelves.

7.

Now this evil of *Self deſtruction* is ſo much the more grievous, when men deſtroy themſelves in things that they moſt bleſs themſelves in, in things that they do moſt ſeek themſelves in, they moſt glorifie themſelves in, I mean, in which they do moſt glory, and in which they do promiſe to themſelves greater good, if this proves to be their deſtruction, it is ſo much the more grievous.

An Aggrava-
tion or ſelf-
deſtruction.

1. Oh! it is a sad thing to be a self-destroyer, for what pity can there be? Who will pity a man or woman that is the cause of all their own evil, wilfully brings it upon themselves? You will say, Thank your selves, who will pity you? Oh! this will be the condition of all that perish; Neither *God*, nor *Angels*, nor *Saints* shall pitie them: neither the *Father* out of whose loyns they came shall pitie them, nor the *Mother* out of whose bodie, for they shall see that they have undone themselves.

Note.

2. And besides, Oh the excrem vexation that there will be in mens spirits, when they shall be convinc'd of this, when the Lord shall present to them all the means they have had, and all the mercies they have enjoyed, so that their consciences shall fly in their faces and tel them, Oh you may thank your selves for this, it was that wretched heart of thine that thou hast so talk'd of, I told you of this before, Oh! that pride, and that hypocrisie, and that *Self-seeking*, and that falseness of thine hath brought thee to all this. Oh this will be an eternal vexation, it will be the matter for the worm to gnaw upon in Hell hereafter, Oh! that we have destroyed our selves!

3. And besides, God will revenge this upon men: for no man hath the power over himself; thou destroyest one of Gods creatures in being a self-murderer; thou shalt be punished for destroying thy self. Because they have not the dispose of themselves, they are Gods Creatures; And here it is a greater sin for a man to murder Himself, than his Father or Mother. It was a Speech of *Austin* that way, It's a greater sin than paracide, to be a self-murderer, and the reason he gives is this, For saith he, the neerer any one is to one, the greater is the sin of murdering that one; As it's a greater sin for me to murder a kinsman than a stranger, It's a greater sin to murder a brother than a kinsman more remote, than yet higher, a greater sin for me to murder a father then a brother, but then it's a greater sin for me to murder my self than my father, Why?

Austin.

Note.

Why? For I am nearer my ſelf than my father: and ſo the ſin is greater for any one to lay violent hands upon ones ſelf, than upon another: You think it a horrid thing if the Devil ſhould come with a temptation, Go and take a halter and hang up your mother that bore you, or take a knife and cut your fathers throat; but when you are tempted to murder your ſelves it is a greater ſin. Self-murder it is a great evil, and yet all people in the world that periſh are ſelf-murderers, when we do but hear of a man that hangs or drowns himſelf, we think it's a very ſad thing; now when you look upon wicked men going on in the waies of ſin and deſtruction, look upon them as ſo many men running to drown themſelves, and plunge themſelves into the bottomleſs gulf, and as ſo many men cutting their own throats, and hanging themſelves, for certainly ſo they do.

Then *learn we to charge our ſelves of all the evil that is upon us*, do not put it off, neither to God nor the Devil ſo much, but charge our ſelves ſtil, for certainly we cauſe more evil to our ſelves than all the Devils in Hell can do, *All the Devils in Hell could not undo us, if we did not undo our ſelves*; we are ready to charge it upon wicked men, or temptations of the Devil, and if not ſo, then upon God; for ſo you do, when any man or woman thinks to excuſe his ſin thus, God knows I do what I can; that's as much as if you ſhould ſay, for my part I am free of any evil that comes upon me, if I periſh I am free, I do what I can, and it's becauſe God doth not give me grace, thus you put it from your ſelves to God: No, learn to charge your ſelves of evil; a tender heart will take even that which is the Devils to himſelf, and a carnal heart will put off that which is from himſelf to the Devil: Obſerve the difference between one that hath a tender ſpirit, and another; when any temptation of the Devil comes, that are indeed the Devils rather than his own, he preſently charges his own heart, Oh! what

Applic.

I. To Perſons

Note.

Mens Ex-
cuſes.

a wretched vile heart have I! when as it may not be it, but meer suggestions and temptations of the Devil, and not the steam and filth of his heart, but he doth judg his heart from those temptations, and thinks it is nothing but the uncleanness and filchiness of his heart: but you shall have another man that hath a most filthy wicked heart, and there comes most abominable steams which break forth into filthy diseases, and though it comes altogether from himself, yet saith he, Oh the temptations of the Devil doth leade me aside, and I cannot tell how to resist him, it's from temptations, it's from thy self, from that wicked unclean heart of thine, and were there no Devils in Hell at all, thou hast the seeds of all sin in thy heart, it's from thy uncleanness.

2.

1 Cor. 5.

Oh! Let's learn to be afraid of our selves, and to pray to God to be delivered from our selves, *Better to be given up to the Devil than to ones self.* You know the incestuous person was delivered up to Satan, but it was for the destruction of the flesh, and the saving of his soul; but when one is given up to himself, it is for the damning of his soul: then, that's no way for to save ones self to be given up to himself: *Thou hast destroyed thy self.*

2.

Applied to
England.

And my Brethren, we have cause to think of this point very seriously, in another notion, in respect of the Kingdom and Nation; certainly if ever this Kingdom be destroyed, it must needs be written for the Generations to come, *Here's a Kingdom, a Nation that hath destroyed its self.* Certainly we cannot say 'tis from God, if we perish, what God will do with us we know not, but truly, this we may plainlie see, *That if God leaves us but a little more to our selves, we are in a very fair way to destroy our selves,* and that after God hath wrought so for us, God hath wrought like a God for us, but we, how do we deal for our selves! like men shall we say? Oh no, like brute-beasts, if men, mad men, men that are appointed to destruction. If we be destroyed, it will be the saddest stor-

Note.

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rie that ever was in the world againſt a people, if ſo be that at length we ſhould periſh after God hath done ſo much for us, truly now God hath wrought like a God to deliver us from our common Enemies, *God had need to work as much for us like a God to deliver us from our ſelves :* great hath the works of God been in delivering of us from the rage of thoſe that we thought intended to deſtroy us, and ſurely did : Well, now God hath done ſuch works, if God ſhould ſay, Well, I have done my work, I have delivered you from thoſe you were afraid of, and now I will leave you to your ſelves, Oh ! we had cauſe to fall upon our faces, and ſay, O Lord, do not ſo, for it had been better that they had deſtroyed us : *For if thou ſhouldeſt leave us to our ſelves, our deſtruction would be a more bitter deſtruction.* Do not we ſee how faſt we run towards deſtruction, being but a little left to our ſelves, what a perverſe ſpirit is there now among our ſelves ? We ſay ſometimes of the *Prelates*, Oh the hand of God is againſt them ; how they brought themſelves into a ſnare ? Now they may ſtand and look upon us, and even laugh almoſt at us, and ſay, Well, let them alone, as we ſpeak of ſome, Give them line enough and they will quickly hang themſelves, *Let them alone and they will fall out one with another, and deſtroy one another,* they will quickly ruin themſelves if they be let alone. Oh we have as much experience of the vanitie of mens hearts, and the ſollie, and pride, and hypocrifiſie, and ſtoutneſs, and forwardneſs of mens hearts, as ever there was experience ſince the world began. Who could ever have thought this five or ſix years ago ? if this could have been preſented as it were in a Map unto us, Oh you ſhall be in great dangers, you ſhall have mighty enemies riſe and readie to ſwallow you up, but I will appear and work for you, I will put forth my glorie, the right hand of my power and excellencie ſhall appear for you, and when all this is done, *You ſhall undo your ſelves, and out of your own ſelves ſhall*

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Note.

A Propheſie. ſhall be your ruin, even from thoſe that you truſted in much, and thoſe that you much applauded, they ſhall be cauſe of the evil, yea, And even you that now think your hearts are ſo right, and have ſaid, Oh ! If God would but deliver us, how we would magnifie his Name ! you ſhall be the cauſe of the evil of the Kingdom. Had any ſaid ſo of ſome, that we have cauſe to have our hearts ſhake within us when we think (as the Prophet did of Hazeel) you ſhall do thus and thus, they would have been readie to answer you, What, are we dogs ? are we dead dogs that we ſhould do ſuch things ? Well, the Lord deliver us from our ſelves.

In Me is Thy Help.

Simile

We can eaſily deſtroy our ſelves, but can we ſave our ſelves ? A Child can break a Glaſs that all the men in the Country cannot make it up again. Everie fool may do miſchief to himſelf, yea, and to others, but can he help ? 'tis God onlie that is the help of his People, 'tis not means that help, but God ; yea, 'tis that that God doth much glorie in, To be accounted the cauſe of all good ; he would have all evil caſt upon men, but al good from Himſelf, even preſent good, and eternal good he would have attributed to himſelf.

Inde ſequitur, Prædeſtinationem, Vocationem, & Gratiam ; non eſſe ex prævijs prædeſtinatorum meritis, ſed ex Deo prædeſtinante, vocante, gratiâ ſua prædeſtinatos præveniente, hæc enim ſunt AVXILIVM Dei. Cornel à Lapide in loc.

In the reading of this Scripture, I find a very ſtrange Expreſſion of one Commenting upon it, that one would think had ſome knowledg of the freeneſs of Gods Grace and Goodneſs, and yet a Jeſuit. [*In me is thy help*] Hence it follows (ſaith he) That Predeſtination, Vocation, and Grace, do not come from the foreſight of the Merits of thoſe that are Predeſtinated, but from Gods Predeſtinating, Calling, Pre-venting with his Grace : Theſe things are the help of God : even from the mouth of a Jeſuit we have this, acknowledging ſometimes in their Writings, and when they are ſerious, that neither Predeſtination, nor Vocation, nor Grace comes from any foreſight of what man would do, but

but only from Gods Prediſtinating, Calling, Preventing with his Grace, and this is the help of God, all good it is, in God, both for the preſent, and our eternal good.

It was a ſpeech of *Auguſtin*, *God doth many good things* *Multa bona facit Deus in homine, quæ non facit homo; nullus facit homo, quæ Deus facit, ut faciat homo.* *Auguſt.*
in a man that a man doth not himſelf, but there are other things *cit Deus in homine, quæ non facit homo; nullus facit homo, quæ Deus facit, ut faciat homo.*
that God works in man; but (ſaith he) Though he works them
be him, and man doth them, yet it is God that doth them. This
 point we muſt not ſpeak at large to, but paſe it preſent-
 ly, for we met with that before in the Propheſie, where
 it was ſaid, *God was the only Savior.*

In Me is thy help.

In me] That is, Thy continued help; not only help Expoſ.
 for the preſent, but whatſoever help thou haſt continued
 it is all in God. *Iſa. 33. 2. Be thou their Arm every morning,*
our Salvation alſo in the time of trouble; not only their help
 for the preſent, but they need ſtil a continued ſupply and
 help every morning. But further;

In Me is thine help, though thou haſt deſtroyed thy ſelf.

Obſerve, *There's no miſery that man can bring himſelf to* Obſ.
here in this world but there is help in God for it: though thou
haſt deſtroyed thy ſelf, yet in me is thine help, there may
yet be help in God; As if God ſhould ſay, I do glory in
it, to be an helper.

It is Gods glory to help men in miſerie; let it be ours.
 It's the glory of many men to deſtroy, to do miſchief; Uſe 1.
 but it's the glory of God to be an helper.

Saith *Luther* upon the place, *I deſire to defend thee, to* *Cupio te deten-*
preserve thee, this indeed is to be a God ſaith he: To be an *dere, te ſervare,*
helper, God glories in this, that he is a God for this end, *hoc verè eſſe,*
to be an helper. Oh that we could account it our glo- *Deum eſſe.*
ry, to be helpful unto others. *Luth. in loc.*

Let us alſo look upon God in this his Glory, and make Uſe 2.
 him

him the Object of our Faith in times of distress, let us not lie vexing and fretting under our misery, but lift up our eyes to God that is the helper, let no want of means, no unworthiness in us cause our hearts to sink, those despairing temptations that saith to us, There is no help in God, they are very sinful at any time, let the condition be never so bad.

Quest. You will say, *I am a wretched creature, I have undone my self.*

Ans. Well, though thou hast, yet such kind of thoughts as these, to say, *There is no help in God*, they are wicked and sinful. God accounts it his glory to help men even when they have destroyed themselves. There is a time indeed when there will be no help for sinners; but for the time in this world, we may say as *Shechaniab*, in *Ezra*, 10. 2 *Yet now there is hope in Israel, concerning this thing.* Oh make use of that Scripture when thou seest thy self sink down even to the very gulf, Oh yet there is hope in the God of Israel for this very thing. Suppose my condition be worse I think than any in the world, yet you know, it hath not been known what God hath laid up for them that love him, there is help in God.

Quest. Yea, *But whether he will help or no?*

Ans. I Do but carry it now in this notion, That there is *help in God*, and he accounts it his *Glory to be an Helper*; he accounts it not his *Glory to be a Destroyer* so much, no, that's his strange work, but to be an *Helper*, that's his great *Glorie*.

2. And again, Even at that time when men are most undone, then is the time for God to help. *Thou hast destroyed thy self; in me is thine help.* Oh! come and return, yet there may be help for thee, though thou hast destroyed thy self.

Thou

Thou haſt deſtroyed thy ſelf, in Me thy help.

It may be in a way of aggravation of their ſin and ſtubbornneſs, Why doeſt not thou come in to me? have not I alwaies been a help to thee in all times of ſtraights and diſtreſſes? You are in great miſerie; now I am the ſame that ever I was, yet there's help enough in me: from whence the Note is this:

Expoſ.

Thoſe that heretofore have ſeen help in God, and yet if now their miſery grows upon them, and they ſink yet lower and lower, they had need examin themſelves thoroughly: Surely they have ſhut the door againſt themſelves for help, for God is never wearie of doing good, his arm is not ſhortened, as in Iſa. 59. *But your iniquities have ſeparated between you and your God.* I beſeech you mark but this, there is a great difference between God and man in this thing of *Helping*. Men that are verie kind ſometimes and helpful, yet at other times they will be very ſurly and harſh towards thoſe that they have been very helpful to in former times, and that not from any cauſe without, but meerlie from the temper of their own hearts, and the change that there is in their own ſpirits; not becauſe thoſe that they have been kind to are worſe now than before, no, but becauſe of a froward, ſurly, harſh humor that is riſen up in themſelves: you ſhall ſee ſuch a difference in men that have been very ſweet, loving, and helpful to you at ſome times, but come to them at other times, and you ſhall find them dogged, and ſurly, and harſh, and you cannot tell what hath provok'd them; no, it is nothing but from a ſurlie diſtemper that is riſen in their hearts. Oh! thus it is with men, but it is not ſo with God. *Thou haſt deſtroyed thy ſelf, but in Me is thy help;* it is ſtill, I have been thy helper all thy daies, and ſtill am the ſame God ready to do good unto thee, and to help thee.

Obſ.

And then the laſt thing that I would note is this: *The*

Obſ.

more God hath been helpful to any, the greater aggravation will it be to their destruction, if they be destroyed at last. Thou hast destroyed thy self, but in me is thy help, I have been a help alwaies, I am ready to help and to do good, and yet thou art undone; Oh to be destroyed when God is at hand to help, to perish when there is a Fountain just before us, as *Hagar*; this will be sad indeed. Oh to perish in the midst of means, and in the midst of mercies, Oh what an aggravation will it be to mens sins! another day when they are past the time of mercie to help, but then to think, Oh! but how gracious was God to me while I liv'd, at such and such a time!

Applied to
England.

And so concerning our selves again, from this, *In me is thine help*. It will be the aggravation of our misery, if we should yet perish. Oh my Brethren, Consider of it, What, shall all the great stories, and notable famous stories that we have told of Gods mighty working in helping us, shall they be of no other use but to aggravate our miseries at last? It would be a sad thing. But to proceed.

VER. 10.

I will be thy King: Where is any other that may save thee in all thy Cities? and thy Judges of whom thou saidst, Give me a King and Princes.

1. Reading.

FIRST, To speak a little to the words as you have them in your books, for the words will bear them so in the Original. And yet I shall shew you another reading by and by that is as futable to the Original text as this.

I will be thy King.

Expos.

What ever you do contrive, plot, keep never such a stir, fret, vex, and rage, I will govern you for all that, I will be your King, and will do that which beseems me as the great King of Heaven and Earth, I will not be born down

down by you with all your boiſterouſneſs, I will govern you, I will have mine own ends, do what you can, things ſhall not go as you will, but they ſhall go as I will have them; you would caſt off my Authoritie, but I wil maintain it, I will be your King.

This is a ſad condition to a people when God rules over them in ſpight of their heart. And yet God doth do ſo, many times God rules over people in ſpight of their hearts, whether they will or no; while they are plotting and ſtriving for themſelves this way, and that way, God is bringing about his own ends in their ruin, *The Lord is King, be the people never ſo unquiet,* (ſaith the Pſalmiſt, Pſal. 99. 1.) It's not thy fretting and wilfulneſs that wil hinder the courſe of Gods ordering things in the world, he will be King at laſt do what thou canſt, while thou and thouſand thouſands of ſuch as thou art ſhall periſh eternally, God will be King; Oh it's infinitely better for thee to ſal down before the Lord, and ſay, Lord, thou ſhalt be our King, thou art above us, thou haſt power over us, thou ſhalt be our King for ever; It's juſt with God alwaies to ſay thus, *I will be King*: But certainly God hath not made ſuch a diſtance between man and man that any man ſhould ſay ſo, that whatſoever injuſtice he doth, whatſoever miſery he brings people into, yet I will be thy King, I will have mine own ends, mine own will. The Bonds between Kings and States certainly is *mutual. But further thus:

Obf.

A caution
concerning
earthly kings.

*See Bucer in
Matth. 17. ver

ult. Cuncta ſupremo Magiſtratus concedenda propter conſcientiam: i. e. The Supream Magiſtrate is to be ſubmitted to in all things, but matters of conſcience; hee ſpeaks of private men, not of thoſe who by *Laws* are appoynted to be a ſcreen between the Prince and People, ſuch as *Calvins Inſtit. Lib. 4. cap. 20. Sect. 3* i. ſaith the 3. Eſtates in Parliament are.

I will be their King.

I will not caſt off all care of them, I will not leave them to the mercy, or rather to the crueltie of others,
Q q q 2 but

2.

but let them come and return to me, and I will deal with them as a King to defend them, to govern them, to do good to them.

That God should be King over a people it's his Mercy, and it's mans felicitie; this should be our prayer, Lord, give us not up to be rul'd by our lusts, but do thou rule over us, and Lord give us not up to be rul'd by the lusts of wicked men, of unjust and cruel men to rule over us, but do thou reign over us, *Let the Kingdoms of the earth be the Lords and his Christs, and he shall reign for evermore.*

2. Reading.

But there is another reading of the words, and that's thus. You that have books of the old Translation, where Beza's (the Geneva) Notes are, you shall find the reading thus, *I am*, and there's a stop, *where is your King that should save your City?* & I find most Interpreters go so.

So the Septuagint Translation, *Where is your King* (say they?) and the Chalda Paraphrase, *Where is your King that should save you in all your Cities?* The Chalda Paraphrase, the Septuagint, and very many Interpreters reades it so, it's so translated in the old Translation, and according to the Original, *I will be*, (there may be a stop) *your King; Where is he that should save you in your Cities?* Yea, and many Learned men in speaking of this text in their Comments upon it, say they, it's but a transposition of the letters which is ordinarily in the Hebrew tongue, and though the word that is (*I will be*) it is as much as (*where*) upon a transposition of the letter, but though we do not make the transposition of the letter in the first words (*I will be*) but take them as they are there. But if you make a stop there, *I will be, your King; where is he that shall save you in your Cities?* The sense comes to one.

As if he should say, I am the same God that ever I was, but where is your King that should save you in your Cities? Oh the words read so, may pierce the hearts of some, if ever they have had any acquaintance with God, and known what communion with God hath meant here.

אֲנִי הָאֵל בְּאֵמֶנֶס
אֲנִי הָאֵל, i.e.
ubi est Rex iste
tuus.

אֲנִי מֶלֶךְ
i. e. כֶּעָז
ubi Rex tuus
nunc? Chald.
ubi est Rex
tuus? Vulg.
(So Hierom.
none of these
read אֲנִי הָאֵל
אֲנִי מֶלֶךְ
Heb. אֲנִי הָאֵל)

Expos.

heretofore, to hear but theſe words, for God to ſay, *I am*, *I am the ſame God* that ever you knew me to be, that ever you found me to be, but where is your King that ſhould ſave you? and if you reade it as here, *I will be*, and there make the ſtop, ſo *Pareus*: *I will be* (ſaith he) *Pareus* in loſ and ſo refers it, then *I will be* (what he had ſaid before) *as a Lyon, a Leopard, and as a Bear bereaved of her Whelps*; and then, *Where is your King that ſhould ſave you?*

This is Gods Name, in *Exod. 3. 14.* *I am that I am*, or, *I will be what I will be*; ſo ſaith God here, *I am Lord, I will be*; but then where is your King? where is your King that ſhould ſave you in your Citie, and your Judge, of whom you ſaid, Give us a King and Princes? My Brethren, I am no Prophet, and have not the ſpirit of a Prophet that could prophetic of things before, or could order Scripture when it ſhould be preached of, and when not, I am you ſee in an ordinary courſe and way, and meeting with this Scripture, am bound (according to my ability) to demonſtrate unto you wherein the force of it lies. I hope your conſciences ſhalbe witneſs that there ſhal not be the leaſt ſtraining of it, but to give you the ſtorie of the thing, and the temper of the people at this time; it appears plainly that there was three things that they much reſted upon: ſay they, Let the Prophet ſay what he will, we have the King for us, and the Citie for us, and the Nobles for us, put King, and Citie, and Nobles together, and who can prevail? ſaith God, Where's your King that ſhould ſave you in your Cities? and your Judges, of whom ye ſaid, Give us a King and Princes, and Nobles. There's theſe three put together. If our King come to the Cities he will have a partie there, and there will be ſtrength in the Citie, and we know the Cities are able to command all the Country, and Kingdom, there's the *Militia*, and a numerous company of men, and there's riches in the Cities, and therefore the King together with them, and then having the Nobles of the Land,

The Con-
fidences of the
Ten Tribes;
1 King.
2 City.
3 Nobles.

Land, and the Princes, we are sure in a safe condition, and yet in the midst of this he asks them, by way of derision and insultation.

For so it is, *Where is your King that should save you in your Cities?* The Notes from the words are these :

Obf. 1.

First, *Those things that carnal hearts rest upon will vanish;* Where are they, saith God, what's become of them? you would encourage one another and say, Come, we shall have a day yet, for we have this strength, and the King and Nobles for us : Where are they? those things that carnal hearts rest upon will vanish and come to nothing.

Obf. 2

Yea, Secondly, *God loves to insult over men in their carnal confidences;* For so, he doth not say here, Your King shall not save you, nor your Cities shall not save you, nor your Princes, and Nobles shall not save you; but, where are they? in a kind of Irony; God loves to insult over the carnal confidences of men. And we find in Scripture many such kind of Insultings over men: in *Deut. 32. 37. Where are your Gods that should deliver you?* And in *Is. 19. 12. Where are thy Wise-men?* What, we have got State-men, men known in State Affairs, we have them with us. But where are they, saith God? Thus the Lord insults over men that put their confidence in the flesh, and especially when they have been confident in their own waies, forsaking God, and so bringing themselves to misery; when they have brought themselves to misery by forsaking the waies of God, now God insults, now where are these things that you put such confidence in?

And truly, even the Saints, so be it they do it in an holy humble way, they may have some kind of insulting over ungodly men, only because they have so much flesh in them, there's danger, therefore they had need keep their hearts very low : But if they do it in the strength of God; we have it in Scripture, *That the Virgin, Daughter of Zion shall laugh at them, and laugh them to scorn.*
Only

Only keep your hearts (I ſay) low, and you may come to ſee the Glory of God; even inſult in this, *That God hath heard your Prayer*, and hath been with his People, and that the Enemy hath had ſo much power and ſtrength in the fleſh, and yet how the Lord hath diſappointed them.

And then further, *This is the great confuſion to carnal hearts, when they ſhall be asked, Where's their Confidence, and their Boaſting; and they ſhall be found ſpeechleſs? when this ſhall be ask'd them, Where's your bravery, and pride and ſtoutneſs of your hearts? and they ſhall be able to ſay nothing; Oh! this will be a great confuſion and ſhame upon them. Certainly ere long it will be ſo to all carnal hearts, that make their boaſt in the pomp and glory of the world, there ſhall be a confounding.* Obl. 3.

Where? Asked them, Where's all your Bravery, and Pride, and Rage? I ſay, this confounding [Where] will be asked to every wicked and ungodly man: What will they be able to ſay then? In Judg. 9. 28. we read of one Gaal the ſon of Ebed, who ſaid, Who is Abimelech? but in verſ. 38. when Abimelech came with ſtrength againſt him, Zebai ſaid to him, Where is now thy mouth, wherewith thou ſaideſt, Who is Abimelech, that we ſhould ſerve him? When men are in their pride & bravery, then they ſcorn at God and men, they little regard any thing that is ſaid to them; but when God brings them down low, then where is that mouth of thine that did ſo boaſt and ſpeak ſo proudly, as heretofore it did?

My brethren, let us learn from hence therefore, To ſeek after, and reſt upon thoſe things which we may be able alwaies to give an accompt of where they are, if it ſhould be ask'd us; the Saints, if it ſhould be ask'd them, Where is their God? they can give an accompt, It's the God of Heaven that we have truſted in, it's the God that is in the higheſt Heavens, and in the hearts of the Saints, we can tell where our God is: It is juſt with God that wicked men ſhould be inſulted over, becauſe they inſult over

Uſe.

over the Saints ; so if God do but seem to absent himself from his People, they will presently insult over them, yea, where's your God ? where's your Prayers and Fastings ? Have not some of you heard such language many times in this Kingdom ? There's no such time but the Saints of God can give an Answer to this [*Where*] they can tell where their Fastings and Prayers are : but the wicked are not able to tell what is become of their Confidences and boastings.

Use. 2

Therefore, O you Saints of God, never be afraid of evil men, for ere long it will be demanded of them, where their Pomp, and Glory, and Pride is ? but they cannot answer. And it follows ;

Thy Judges of whom thou saidst, Give me a King and Princes.

*Indices aliquan-
do Reges designant,
ut Amos, 2. 3.
Exscindam Iudicem
de medio sui. De Rege
Moab loquitur*

By Judges (though sometimes Kings are meant, as *Amos*, 2. 3. *I will cut off the Judge out of the midst of thee*, he speaks (saith *Drusius*) of the King of *Moab* :) we are to understand here their Nobles and Great men upon whom they relied, for so they are call'd in Scripture, Judges : they had indeed Judges before that time, when they said, *Give us a King and Princes* ; they had Judges, but they were of meaner rank in comparison of those they had after, they had Judges that by Gods appointment govern'd them, but they were too mean for them ; no, they must have a KING, they must have PRINCES, they must have such JUDGES that are Kings and Princes, Great men, for these that they had to rule over them, they were but of their own rank, and this would not satisfy them, but they must have such as were great ones, above them : those were but ordinary men, what were they but the *Commons* of the same ranke with other men, and raised up but a little while ago from the ordinary way and rank of men ? and why should not we be rul'd and govern'd by them ? No, we must have a King, and

Note.

and Nobles, and they muſt govern us, *Give us a King and Princes.* God had been much with theſe Judges, reade but the ſtory of the Judges, and you ſhall find that God had ever more appeared with them, I do not remember any one of the Judges but ever prevail'd when God raiſed him up: but now this people they regard them not, why? becauſe they were but meaner men, they were but men of their own rank, though God did aſſiſt them ſo exceedingly.

Ob my Brethren, this is the ordinary guiſe of carnal hearts, Though God be much with men, yet if they be but of a low rank, carnal hearts regards them not; let them do never ſo great ſervices, and be never ſo instrumental for the Kingdom, even thoſe men that have had their eſtates preſerved by them, that have had their Liberties and all kept by them, and by a mighty Spirit that God hath put into them, yet when the work is over, they look upon them but as mean ordinarie men, men of a common rank, and ſo let them go; they after all the great things that God hath done by them, ſtill their thoughts and minds are upon others that are above them, and Princes, and Nobles, ſuch men, they rely more upon men in whom they ſee outward pomp and glory; then upon thoſe that have the preſence of God never ſo much with them, and they regard them more, and they do think that they ſhall receive more good by them, and their hearts are more towards them if they have outward pomp and glory, than towards ſuch men that are in a meaner condition though there be never ſo much of the preſence of God with them: Oh we ſee that, that which hath been is ſtill to this verie day.

Obſ.

— *Of whom thou ſaiſt, Give us a King and Princes.*

Where did they ſay ſo? they ſaid ſo in 1 Sam. 8. 5. there ſay they to Samuel, *Come, give us a King that may*
R r r
reign

If a King,
then Nobles.

Why the Isra-
elites would
have a King,
and Princes.

reign over us; indeed the word *Princes*, I do not find there, but here the holy Ghost adds *Princes*, and give us *Princes too*; but that must of necessity be supposed, for if there be a King, a King must have his Court and Nobles about him, and must be as a fountain of honor, and must confer honor, and have great men about him; so that though *Princes* be not named there, yet the holy Ghost supplies them as a thing that must of necessity be understood, Come, let us be Governed by a King and great ones that are about him. But you will ask me,

What's the reason that nothing would satisfy them but a King and Nobles?

There are these Seven REASONS that may be given for it, nothing would satisfy them but a King onlie.

First, Consider their extream earnestness about it, if you read 1 *Sam.* 8. you will find that they were almost mad upon it, a King they must have, and would have. Oh! it was very grievous to *Samuel's* spirit, he told them their great sin, and the Lord said, They have rejected me, and not thee. *Samuel* told them what God said, and God bad *Samuel* go and tell them what a King they should have, that he would oppress them extreamly, they shall have *Arbitrary Government* come in to the full, he will take away your servants and children, and do with them what he pleases, you will be brought to be slaves to him, any *Parasite* at Court may easily get your estates, you shall be accounted an offender for a word, and Fin'd what they please, you shall be in most miserable bondage if you have him. But now you shall find afterwards, after *Samuel* had told them all this; Nay say they, but let us have a King for all this, they answered him nothing: If any one should come and reason, Why do you desire a King so much? what shall you get by it? do not you think that he will have your Estates and all you have at his dispose, and your Liberties?

ties? no man now could denie this, they did not denie the leaſt word that *Samuel* ſaid, but they will hold their concluſion, Nay, but we muſt have a King ſay they. What's the matter that ſhould make them thus?

First, *Somewhat even for novelty ſake*; they had other kind of Government before, but now they would have ſomewhat more, *Mens ſpirits are very much given to change*, though they can give no account in the world for the thing.

But Secondly, *There might be ſome diſtruſt in them, in their former Judges*, becauſe they were men of meaner rank (as I told you) they might think that they ſhould not be able to help them, Oh ſay they, Let us have a King that ſhall go before us in our Wars. Though they had never ſo much experience of the Judges, yet they thought there would be more good if they had great ones, and they were afraid that theſe men of a lower, meaner rank would fail them at laſt.

And then a Third reaſon is, *That they might be like other Nations*, becauſe they loved pomp, What ſay they, Shall we ſee our neighbor Nations to be governed by thoſe that have great pomp and glory, and ſhall we be governed by men that were but *Trades-men* a while ago? No, they would be like other Nations.

Fourthly, *It is like they had ſome oppreſſions upon them even from the former Judges*; though moſt of them were good; yet certainly there cannot be a Government of Men but there will be ſome cauſe at one time or other for ſome to complain: *Take the beſt Government that can be in the world, yet ſeeing it is a Government of men, by men, there will be ſome cauſe or other to complain at ſome time or other*. Now this is the preeviſhneſſe of mens hearts, that if there be but any condition wherein they ſuffer, they do nothing but complain of their ſuffering, and therefore would fain have a new way; and never think of the inconveniences and ſufferings that would come in by that new way;

1

Note

2.

3.

4.

Note.

Oh! they would be rid of these that now they were under, and would have a King, these men angered them, these men laid some taxes upon them that they were not pleas'd withal, now so be it they might be rid of them, they car'd not what they bring upon themselves, and therefore they would have a King, not minding what sufferings they should bring upon themselves in another kind.

5. And then Fifthly, A King they would have out of a spirit of opposition against that way that God had set; God was in a way of governing of them, and their hearts was against that way of God, a meer spirit of opposition, though they would give no reason why they might not be as well that way as another: but it was Gods way, *Note.* And there is an opposition in the heart of man to any thing that hath God in it; the more any thing hath of God in it, and the more God rules in a way, the more opposite are the hearts of evil men.

6. And then a Sixth Reason is this, *They had some hopes that they should have some more liberty for their lusts.* Now having such a way of Government as they had there was more inspection over them, and they could not so easily corrupt them; but now in the Government of one man over them, if they can but make a friend to him they may do what they list, they might brave it over all their other neighbors, if they would be but willing to be a slave to him, they might make all their neighbors slaves to them, they had a great deal more hopes of libertie for their lusts it's like this way than the other.

7. And then lastlie, *Many of them had hopes to get preferment this way:* let us have a King and Princes, and we shall get preferments in the Court, and Places this way, and therefore this is the best way, we will not be satisfied with any other way but this, we live in a mean low condition without this, but we shall get preferments this way, therefore give us a King.

But

But now that's obſervable, Though they thought they had a great deal of Reaſon for themſelves, yet after they had once ſmarted, and they found indeed that there was that oppreſſion upon them after they had a King and theſe Princes more than ever they were under in their lives, now was a time that *Hofea* could ſpeak freely to them, and ſay in the Name of God, Where is your King, and thoſe men that you were ſo earneſt for? what good have you got? For it is obſervable though they were never ſo eager upon having a King, yet if you reade the ſtory in *Samuel*, when God did but thunder from Heaven, Oh! then *we have ſinned*; and when they were under oppreſſion, then *Hofea* could ſpeak freely and plainly to them, *Where is your King?* and where are theſe men?

Men will not hear ſo long as they do not ſuffer; If men be once ſet upon a way, and have their Eſtates about them, and countenance from great ones, ſpeak what you will againſt their way, they will not hear you; but let theſe men ſmart for their way, and find by experience the evil of it, then you may ſpeak to them and ſay, Do you think now that it was wiſely done, that that you were ſo eager upon? do you think you dealt well for your ſelves? Oh then they will be readie to ſay, I confeſs I did not think ſo ſeriouſly of thoſe things before, I lookt onlie upon that, that appeared for the preſent, and now after-wit is bought, although it be dear, I ſee cauſe now to repent of what I have done.

My Brethren, Surelie Kings and Nobles are great bleſſings of God when they are good: you ſee I have not ſtrain'd in the leaſt thing, but held forth to you what the ſcope of the place is: Let none go away and ſay, that I enveighed againſt *Kings*, or *Nobles*, certainlie in themſelves they are great bleſſings of God, and we muſt acknowledge it fitting to have a difference between man and man.

A slander no-
ed by the
Author.

It's a slander that is upon a sort of people, As if they would have all things to lie Level, and one to have as much honor as the other; God forbid we should have such a thought: Let us give honor to those whom God would have honored, and never envy nor grutch at their honor, if God pleases to send those that are good, I say, they may be great Instruments of great blessings of God to us. But now mark the verie next words that follow in the Eleventh Verse, They would have a King.

VER. II.

I gave them a King in mine anger, and took him away in my wrath.

Cohaerance

THEY were readie to say, "Why do you thus blame us for our eager desire? Did not God approve of it? God himself was content we should have one, God himself chose our first King, *Saul*, and he appointed *Samuel* to anoint him. And if you understand it of the other King *Jeroboam*, for so Interpreters go, they might say, and *Jeroboam* also; Did not God foretel by the Prophet, that *Jeroboam* should have ten Tribes? and did not the Man of God tell us that this was from the Lord? and therefore why should you so much upbraid us about our Kings? it is the mind and will of God that we should have them.

The answer of the Prophet is: It's true, God did give you a King, and God did appoint *Samuel* to anoint him, and God did foretel that *Jeroboam* should be King over the ten Tribes: Yea, but it was in his anger, he gave you one indeed, but it was in his anger, you were so set upon it, that you would have one, if you will, take him saith God, and take him with all that shall follow after, so that it was (as one speaks) rather from an angry God than from a God that was intreated by them in a

*Ab irato, potius
quàm ab exora-
to Deo.*

way of Prayer.

There

There are many exceeding uſeful Observations here, which time will not give leave to go through all, even from the firſt part.

I gave them a King in mine Anger.

Saul and *Jeroboam* was given in anger, thoſe primarily, as a puniſhment of their ſin: *Saul* was given as a puniſhment of their ſin in rejeſting *Samuel*, and in their diſobedience to *Samuel*, and the way of Government that they had then. And *Jeroboam* was given as a puniſhment of their ſin of Idolatry, that was committed in *Solomon's* time, [as alſo of their Rebellion and Apoſtacie] And yet it's ſaid; that God did it.

The Firſt Note may be this: That God may have a hand in things wherein men ſin exceedingly. They ſin'd in getting a King, they ſin'd exceedingly in ſetting up *Jeroboam*, and yet God hath ſuch a hand in it, as he ſaith he, gave them theſe things. I remember Mr *Calvin* hath an excellent Note upon this very Scripture. And I rather name it, becauſe the Adverſaries would caſt that aſperſion on him, That he held that God was the author of ſin. Saith he, * From this place we learn, That God doth ſo exerciſe his judgments, that whatſoever evil there is, it is to be aſcribed to men; whatſoever good, to himſelf: God ſeems to direct this work wholly to his own Providence: from hence let us learn ſoberly to admire the ſecret Judgments of God; neither let us imitate thoſe impure dogs; Impure dogs, what are they that do therefore grin and bark at God, becauſe they cannot underſtand how God doth uſe wicked men; Becauſe they underſtand not this, they conclude that God is the cauſe of ſin. He calls them the impure dogs, becauſe they underſtand not how God doth work in making uſe of wicked men, that God is the author and cauſe of ſin. His ſpirit was was much againſt this, and therefore it was an extream ſlander upon him, as if he ſhould hold ſuch an opinion. That's the firſt. God may have an hand in things wherein men ſin extreamly, and yet he remain holy.

Obſ. I.

* Ex hoc loco diſcimus Deum ſic exercere ſua judicia iniquis: quid mali eſt, debeat hominibus aſcribi: Deus videtur hoc totum dirigere ſua providentia, diſcimus admirari ſobrie, arcana Dei judicia, neq; imitemur impuros iſtos canes qui obga- niunt, quia non poſſunt agnoſcere quomodo Deus utatur etiam improbis hominibus, quia hoc non percipiunt, concludunt, Dominum eſſe cauſa peccati. Calv. in loc.

Secondly,

Obf. 2. Secondly, *Things that are very evil, yet may have present success.* It was a very evil thing for them to desire a King at this time, and likewise for the People to rend from the house of *David*, yet both of them had success according to their own desire.

Success no note of a good cause. Let us learn for ever not to judge of the goodness of a thing by the success of it. Say some, Ple warrant you we will have this; and if they get what they desire, they think God approves of it: They may desire a thing, and be set up-on it, and though much be said to the contrary, yet they may drive on their designs, and prosper in it: But this is no argument that God owns it as good, never judge of things by success.

Obf. 3. And then the Third point, and that wil require some time indeed to speak to, and that is, *That Gods gifts are not alwaies in love.* I gave them a King saith he, but in mine anger. Gods gifts are not alwaies in love; no, they are in anger many times: Reade but the 11. of Numbers, 18. 20. you shall find there of God giving people their desires. He lets them have them, but how? Say thou unto the People, Sanctifie your selves against to morrow, and ye shal eat flesh, for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? Therefore the Lord will give you flesh. You have wept and cried, saying, Who shal give us flesh? The Lord wil give you flesh, And, ye shall not eat one day, nor two daies, nor five daies, neither ten daies, nor twenty daies, but a whol month shal you eat it, til it comes out at your nostrils; you shall have enough of it, even till it be loathsom to you: Why? Because you have despised the Lord, which is among you: The Lord gave them their desires, because they had despised him. So you are ready to blesse your selves in this: I have what I would have, and think that therefore God regards you, that God gives you what you would desire, because you have sinned against him; whereas if he were not angry wick you, he would not give it. Saith *Augustin*, God many times in giving is Angry,

Dando Irascitur, non dando miseretur.
August.

in denying is Merciful. It is becauſe he is angry that he gives you ſuch things as you would have. There's the ſame in *Pſal.* 78. 29, 30. and ſo on, There it appears how God gave them fleſh according to their deſires, but *while the meat was in their mouths, the wrath of God came upon them.* It is a moſt excellent point, if we had time a little to open it, Oh it might quiet our deſires: for that I had thought to have ſpoken to, how we might know when a Thing is given in Gods *Anger*, or in his *Love*, the ſeveral waies of Gods giving; you may come to know whether a thing be given in Love or in Anger, by ſeeing the waies of things, and comparing one thing with another, you may come to know much of God in it.

But only now let me leave this with you about it, *Take heed of immoderate deſires for any worldly thing:* To ſay, I muſt, and I will, and I will have it; when ever you find your hearts ſtrongly riſing to a thing that you muſt needs have, then be afraid, be afraid of having it, as much as you were of having any thing in your lives; no man or woman can have any comfort in anie thing as coming from Gods Love until they can firſt quiet their hearts, and be willing to be at Gods diſpoſe, to be willing to be without it, that's one main ſign of giving in Gods Anger, or in Love: When as a man or woman finds an eager deſire after a thing, Oh it is verie ſutable to ſuch and ſuch a purpoſe; yea, but now if I can go alone and conſider that God is wiſer than I, and knows what's beſt for me; if I can labor to work my heart to this, Lord, if it be good for me, then I deſire it; but if thou ſeeſt it would not be good, then Lord, here I am, do with me what ſeems good in thine eyes, as *David* did: Surely nature could not but work ſtrongly, yet ſaith *David*, *If the Lord hath any pleaſure in me, he will bring me a gain to this City &c.* but if he ſhall ſay, I have no pleaſure in thee, lo, here I am, let him do what ſeemeth him good in his eyes. Yea, this was a thing indeed, and no queſtion

tion this temper of *Dauids* heart in his affliction was the thing that did so much help him in enlargement to praise God, when he returned to the Ark and Citie again: Had *David* kept a stir, and fretting, and vexing, and what, must I go from the Citie of *Jerusalem*! and how doth God deal with me! and I am resolved though it cost me my life I will return to *Jerusalem* and take possession of the Citie, whatsoever comes of it; perhaps *David* might have gotten thither, but there would not have been so much love of God in it, as when he could give up himself to Gods dispose. And so if this people could have said thus, It's true Lord, thou art our King, but we are despised because we are governed by men of such mean qualitie, and the truth is, God had promised them a King also, and therefore it was not such an evil thing to desire a King, but so eagerly, they would have him now, if they had been but quiet, and said, Lord, thou tellest us in thy Word of a King that we shall have, Lord, fulfil this thy Word, and for the present we are content to submit to thee, as long as thou thinkest fit; now it may be God would have given them a King, or presently after, and so they might have had a holy and gracious King; but they must have him now, and so they had him with the anger of God. You know the storie of *Rachel*, *Oh! give me children or else I die*. So she had a child and she died; though it was not in Gods anger as an Enemy, yet it was a *Fatherly anger*. Oh! think but of this, you women that are so desirous of children, or any outward blessing, you that are desirous of altering your condition. How manie in altering their Estate, as in *Marriage*, they must needs alter it, and to this partie, and such a one they *must needs* have, although they beg their bread all their daies, and although Parents against it, and though they cannot see evidences of grace. Now saith God, you shall have it, you shall joyn together, I, and you shall work your own miserie by this eagernes of

Note.

of your ſpirit. Oh Brethren, let us learn to be moderate in our deſires, and commit our deſires and heart to God.

I gave them a King in mine anger, and took him away in my wrath. Text.

The laſt Exerciſe, there was only theſe Two or Three Obſervations named.

Fiſt, *That God may have a hand in things wherein men do ſin exceedingly.* 1.

Secondly, *Things that are very evil may have ſucceſſ according to the hearts of men for a time.* 2.

The Third thing was this; *That Gods Gifts are not alwaies in Love.* 3.

Now becauſe it is a great Point, there are Two things that I ſhall deſire to do.

Fiſt, To ſhew to you, *How a man may know that what God doth give him, it is in anger and not in love.*

And then Secondly, *Some COROLLARIES to be drawn from it; but very briefly in both.*

For the Fiſt then, *How we may come to know a thing to be given by God in anger rather than in love.* It is a verie hard thing to convince men, if they have their deſires ſatiſfied that it is rather from anger than love; Men are ſo well pleaſed with the ſatiſfying of their deſires that they can verie hardlie be convinc'd but that God intends good to them in it, and therefore you ſhall find in 1 Sam. 12. 17. that God was ſain to do a great and wonderful work of his to convince this people that, that which he gave them there (*Saul*) it was in anger rather than in love, *Is it not Wheat Harvest to day? I will call unto the Lord, and he ſhall ſend thunder, and rain, that you may perceive and ſee that your wickedneſſ is great which ye have done in the ſight of the Lord, in aſking you a King.* Samuel had before in Chap. 8. told them of their ſin in aſking a King,

It is hard to convince men when they have their deſires, that it is not in love.

but they would not be convinced, still they must have a King. Now saith Samuel, It is Wheat Harvest, and whereas the people of the *Jews* were never wont to have rain in Harvest time, it was a strange and wonderful thing for them to have rain then: But though it be Harvest time, yet it shall rain and thunder, and all to the end that you may be convinced of your great wickedness in asking you a King. *They had not only had their desires granted before this time, but as they thought had some confirmation of their desires; for Saul had prospered after he had been a King: but yet for all that (saith he) I will give you an evident demonstration that it is not in love that you have him, but it was your great wickedness in seeking you a King. And Samuel called upon the Lord (saith the text) and the Lord sent thunder and rain that day. And then in* vers. 19. *All the people said to Samuel, Pray for thy servants unto the Lord thy God that we die not, for we have added unto all our sins this evil, To ask us a King: Now we do acknowledge it to be a very great and sore evil indeed, though our King hath prospered a while, yet God shews us now that it is an evil. And by this you may see that it is hard for men to be convinced when they have according to their hearts desires, that it is in Anger rather than in Love.*

Note.

Notes to know whether it be Love or hatred by all that is before us.

1.

But to give you some Notes whereby you may be helped to come to see, whether what you have granted by Love or hatred God according to your desires be in anger or love. As First, *When you desire a gift, rather than God in it; when your desires are for the Gift rather than the Giver you can have no comfort that there's love in it. There's no man that hath to deal with another, if he knows that what he doth desire from him, it is not out of love to him, but meerly from the love of the gift, certainly though he may give him for some other ends, yet he doth not give it out of love, These desires that are not out of love, are not satisfied from love. Love satisfies no desires that are*

not

not raiſed by love, love it acts alwaies upon love. Now God knows what the ground of our deſires are, if we deſire the Gift rather than the Giver, rather than God in it, (I ſay) we can have no comfort that it is from love what we do enjoy. A gracious heart whatſoever it would have from God, yet this is the main thing in its deſires, Oh! let me have God in it, ſuch is my condition here in this world, that God appoints that I ſhall not enjoy him immediately altogether, but I ſhall enjoy him through ſuch and ſuch mercies, Oh then that I might have theſe mercies that I might enjoy him in them. Certainly any thing that thou haſt in way of ſatisfaction to theſe deſires is out of love; but when thou look'eſt no further than the Creature, thou wouldeſt have the thing but look'eſt not at God in it, thou canſt not expect the love of God to be conveyed by it. That's the firſt thing.

Secondly, *When our deſires are imoderate and violent, then we have cauſe to ſuſpect, if God ſatisfies them, that they are not out of love, when we are in a hurry in our deſires.* This was juſt the caſe of this People here; Nay, but let us have a King (ſay they,) we muſt needs have him, whatſoever comes of it, we will have him. When God doth uſe to ſatisfie the deſires of his People in his love, he doth firſt quiet their hearts, he brings their hearts into a ſweet and bleſſed moderation; but when mens hearts are violent, that the thing they deſire they muſt have, God doth manie times ſay, You ſhall have it then, take it: but then he ſpeaks not in love, that's verie remarkable: The deſires of the People in the 11. of Numbers for Quails, it's a notable Scripture to confirm our Point here, That God doth not alwaies ſatisfie in love. Reade *Pſal* 78. 30. and ſo on, there you have the ſame ſtory recorded of their deſiring of Quails, they were mightily violent in their deſires. But that's the thing I would obſerve there, That the Lord after he had ſhewed that he did not answer their

[deſires]

2.

Note.

desires in love, but in wrath, then in vers. 34. after the judgments of God had come upon them in the satisfying of their desires, that many of them were slain by God; then saith the Text, he called the name of that place, *Kibroth-Hattaavah*, because there they buried the people that lusted: that is, *The Sepulchres of the lusts of the desires* that they had: God sets a Brand upon that place, saith he, Here are the Graves of the desirers; Oh! the desirers, they must needs have flesh, and they stood upon their desires, their desires must be satisfied; And here's the Graves of the desirers saith God. Oh remember, you that lust after evil things, remember when your desires are immoderate and violent, it's just with God to set a brand by some remarkable hand of his against you, and say, *Here's the mark of these desires that were so immoderate, and so violent.* That's the Second Note.

Note.

3.

Thirdly, *When God grants unto men their desires, but it is before the due time:* They have what they would have, Oh! but they have it not in Gods time. Children they long and desire after green Fruit, but if they could stay but a few weeks or months, one Apple then would be worth an hundred when they are green; but they cannot stay, they must have the Fruit when it is green; They have it, but it breeds Worms in their bellies and doth them no good. So when we have our desires satisfied before the due time, it's not in love then. Certainly a Mother intends little good to her Child, though her Child should cry for green Apples from off the tree, to fill the belly of her Child with those green Apples, No, it's not the due time; God had promised that *Israel* should have a King in due time, that there should come Kings from the loins of *Abraham*: And in *Deut. 17. 14.* There's a prophesie of a King, that they should have; yea, but they would not stay Gods time, and therefore it was not out of love: in *Psal. 106. 13.* it is laid there, That those that did so lust, God gave them their lusts in his wrath,

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They did not wait for his Counſel. That's that which is noted there. Oh! we ſhould be willing to wait for Gods Counſel. We would have the thing preſently done: yea but Gods Counſel works one thing after another, and one thing depends upon another, and we ſhould be willing to wait for his Counſel; If we will not mind Gods Counſel, but muſt have our deſires ſatisfied, and that now; we cannot expect love in them, but it's rather wrath; He gives unto them in *his Anger*: and that's the Third Note.

Note.

Fourthly, *When God grants us what we would have, but there comes no bleſſing at all with what we enjoy*; he doth grant the thing, but takes away the bleſſing of the thing, he takes away the comfort of it, the ſatisfaction in it, *They ſhal eat, but they ſhall not be ſatisfied*: So in *Pſal. 106. 15.* There he gave them their requeſt, but ſent leanneſſ into their ſoul, the text ſaith, *He filled them according to their deſires with fleſh, but ſent leanneſſ into their ſoul*; the meaning of the text is this, It is a ſimilitude transfer'd from the bodie to the ſoul, that as many times men may have a dogs appetite (as the Phyſicians call it) that is, a mightie greedie ſtomach, but they cannot digeſt what they eat, and ſo the body is lean; ſo here, they had a mightie deſire, but as in the bodie manie times there is ſuch a diſeaſe that the meat turns not to nourishment, ſo in their ſouls, they had even that their ſouls deſir'd, yea, but their ſouls could not be ſatisfied, there was that diſtemper in the ſoul as in the bodie, the bodie doth not thrive with what it eats when it hath ſuch a diſeaſe upon it; ſo though the ſoul hath what it did deſire for the matter of it, yet it had a diſtemper in it; thus it could not be ſatisfied, nor thrive, nor proſper with what it had, Oh he ſent leanneſſ into their ſoul. How many times are men and women mightie greedie, and deſirous after ſuch and ſuch contents, and think thus, Oh how happy ſhould I be if I had this and the other thing! it may

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Pſa. 106. 15.
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may be God lets you have what you would have, but when he hath let you have it, he snatches away the comfort of it; you shall have a Well, but it shall have no bottom, you shall not be able to get out the good and comfort in what you have. And that's the Fourth thing. Surely God is not in it, *for the blessing of God makes rich, and adds no sorrow with it*, no, he brings comfort.

5. Fifthly, *When that which we desire is meerly to satisfie our lusts*, meerly that we might have our humors and lusts satisfied, that's all; we do not desire such and such comforts that by them we may be fitted for the Service of God in our places, not so much because we have need of them to help us in our work, but because we would have our lusts satisfied, there's all, we cannot give an account why these and these things should help us in the work of the Lord, but that we may go on as well without them: But these and these things are sutable to our lusts: Oh! if God doth give thee any thing to satisfie thy lusts, certainly he gives it in his wrath; as now, If a man that hath a disease in his bodie, if he hath an enemy comes to him and knows what will feed his disease, the Enemy will give it him that he might dispatch him the sooner; there's no faithful Physician, nor no loving friend will give unto any that that will feed their disease, but will take it from them, and take it from them in love, because it will feed their disease. Oh! the Lord sees mens hearts set upon such and such lusts, and if they have such and such things granted them their lusts will be fed by them, they shall have them saith God: It's as dangerous a sign of Reprobation as any thing, to give them that, that shall be most sutable to their lusts, that shall most harden them. And on the other side, The greatest love when God shall take that from his children, that he knows will but feed their lusts, there's many diseases are such that the only way to cure them, is to keep the Patient in a short dyet; though they crie for food, and be very hungry, yet they

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sign of Re-
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they muſt be kept very ſparing, why? becauſe the nature of the diſeaſe is ſuch as will draw all nourſhment to it ſelf to feed it: and ſo God is ſain to do with his own people when he ſees them ſick of ſuch a diſeaſe, the Nature of which will draw all nourishment for the feeding of it.

Sixthly, *When men deſire that they would have, and are eager upon it, but they take no great care, whether they do enjoy it from a reconciled God, or a provoked God, it's all one to them, let me have it; but whether it comes from God reconciled, or God provoked, they do not much ſtand upon that: that's very remarkable here, in Numb. 11. there is this notable ſtory of Gods ſatisfying deſires in his wrath. If you turn to the beginning of the Chapter, you ſhall find that God was very much provoked with the people here: The people complain'd, it diſpleaſed the Lord, and the Lord heard it, and his anger was kindled, and the fire of the Lord burnt among them and conſum'd them, and the people cried to Moſes, and ſo the judgment was got off from them; but then preſently after they fell to murmuring before ever any thing was done to reconcile God and their ſouls together; you do not read of any work of humiliation to ſeek reconcilia-tion with God, between the time that God did manifeſt his ſore diſpleaſure againſt them, and the time that God ſatisfied them in their deſires; no, they look'd not upon that, God indeed was diſpleaſed, but it was off now, and for any matter of atonement, or making up their peace with God, that they look'd not at, but let them have their deſires, hence it came to be in wrath the ſa-tis-fying of their deſires.*

Doth thy conſcience tell thee that there hath been a time wherein God hath been diſpleaſed with thee, the anger of God hath burſt out againſt thee? perhaps thou art in a better condition now than thou waſt before; Oh but tell me, haſt thou humbled thy ſoul before God to

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make up thp peace with him ? hath there been a day of atonement between God and thy soul ? hath Gods displeasure been out against thee, and now doth he come and satisfie thee in what thou doest desire before any thing hath been done in falling down before him and seeking his face, and making peace ? thou canst not have comfort in this satisfying of thy desires, but it's rather in wrath than in mercy.

7. Seventhly, *When God regards not our preparation for a mercy, he gives it whether we be fitted for it yea, or no : no great matter.* And carnal hearts take no great care themselves of it, let me have it whether my heart be in a fit condition, that's not the thing. It's your sin and wickedness not to regard the preparation of your hearts for what you have ; and it's Gods Judgment to give it to you before you be prepared. A gracious heart when it would have a mercy, it is as careful to get the heart prepared for the mercy, as to obtain it ; Oh ! there's such and such things that indeed would be surable to me, but is my heart fit for such a deliverance ? is my heart fit for such a mercy as this ? when as it is thy care to prepare thy heart ; and when thou art labouring for the mercy, thou art as well labouring to prepare thy heart for it, sorely then when it comes, it must be sweet indeed ; but when there's no preparation before, thou canst not know that it is in love. *We little think that we have need of preparation for mercies.* If indeed God should threaten some judgment, we would think that we had need be prepared ; but certaialy there is as great need for preparation for mercies to be able to make good use of them, as for afflictions to be able to bear them. And this seventh Note I have likewise from Numb. 11. 18. *And say thou unto this people, Sanctifie your selves against to morrow.* There's a charge that they should sanctifie themselves against to morrow, for God would give them flesh. I do not find that they did do it, but when God promised to give them

them ſleſh; he bid them ſanctifie themſelves; as if he ſhould ſay, If that your deſires come before you have ſanctified your ſelves, it will be in wrath, not in mercy; Oh therefore when as you are earneſt to have your deſires ſatisfied, think thus, The Lord charges thee to ſanctifie thy ſelf, Oh! doeſt thou take care of this! doeſt thou make it to be thy endeavor to ſanctifie thy ſelf before the mercy comes? then thou maielt have comfort in it, and not otherwiſe.

Eighthly, *When we ſeek greedily to have our deſires ſatisfied, but reſt in the means we uſe, and ſeek to be beholding to the creature only for it, we do not lay the great weight upon prayer: what ever it is, that we enjoy, and we do not get it by*

** prayer, we cannot know that it is in love. When God intends a mercy from love, he doth firſt fill the heart with the Spirit of Prayer; when a mercy comes after much prayer then it's a mercy from love. When the Saints have been praying, and then God hath come in with mercy, Oh then they have gathered arguments of Gods love to them; This I had becauſe I ſought thee; as Hannah did concerning Samuel, how did ſhe rejoyce in Samuel! Oh! this is the child that I prayed for ſaith Hannah unto Eli: Oh! this is the mercy that I prayed for; therefore ſhe called her child's name Samuel, one that was ſought of God. And ſo when we can call every gift we have, we can call it Samuel, that is. a gift ask'd of God, here's a gift that's got by prayer; Whatſoever means was uſed, yet prayer was the chief ingredient, this is an argument of love. But otherwiſe we can have no aſſurance that it is from love: It's true, a King was not unlawful for them to deſire, becauſe they had ſuch hints in Scripture; Oh but they did not ſo much mind them; no, but they come to Samuel, and ſay, Come, Give us a King, we do not reade that they go to God for it. Such a great change of their State as that was, one would think ſhould have required divers daies in ſeeking of God. It was a mighty*

8.

(*Before, or ſanctified by Prayer after; For thou pre-venteſt me (ſaith David) with thy bleſſing of goodneſſ Ps. 21.3 God doth ſo ſometimes to his Saints]

Samuel.

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change from such a Government as they had, unto a new kind of Government, and from a Government that was of Gods own appointment to another Government wherein now they would sute themselves according to the Nations. And yet we find no daies of prayer for this; and therefore it was in wrath that they had it. Therefore when you would have any thing, look not so much to come by it according to second causes, but be much in Prayer, according to the excellency of the thing that you seek for.

9

Ninthly, *When God gives our desires, but doth not give a proportionable measure of Grace, that so we might make a sanctified use of them: when God gives you the shell, but not the kernel, surely it is not in love.* If your children should ask a Nut of you, and you give them a Nut that hath no Kernel, they wil not think (it so be that you knew it) that it is in any great love. Truly, all the good things that wicked men have, they are but Shells without Kernels, they are not in love. The Kernel of every Blessing, it is a proportionable measure of grace to use it for God. You have a great desire that God should change your condition, if he should change it, and not give you a heart fit for that condition, you had better be without that thing; you have a desire that God should prosper you in such a business, yea, but if he doth not teach you how to abound, you had been better never to have abounded. Now it's not in love for God to give any success, except he gives a proportionable measure of Grace according to the success: therefore that's that which you should all examin, the Lord hath altered my condition, and many good things I have more than before; but what Graces have I more than before? what exercise of Grace? what work of Grace more than before? Certainly if it be in love it will be so.

Note.

10.

Tenthly, *Surely our desires cannot be in love, when God doth not only deny a proportionable measure of Grace, but there goes a secret curse with what we have.* If so be that a man should.

should be very hungry, and hath a mighty desire to ſatisfie himſelf, and he ſals greedily upon his meat, and eats it, but aſſoon as he hath eaten it, his body ſwells more and more till it be as big as two bodies, ſurely he begins to think then that all is not well, Lord, have mercy upon me (ſaith he) he is afraid that he is poyſoned. So God gives you your deſire, and aſſoon as you have it, you begin to ſwell, you are bigger than you were before, your hearts are proud, and you can look ſcornfully upon others then, Oh you are poyſoned; this is an ill ſatisfying of your hunger, you are poyſoned ſurely in this. In *Iſa. 10. 16.* you have there a notable expreſſion to this purpoſe, *Therefore ſhall the Lord, the Lord of hoſts, ſend among his fat ones, leanness; and under his glory he ſhall kindle a burning, like the burning of a fire.* *Iſa. 10. Explai*

ven ſuch things wherein there appears to be a great deal of glory, ſuch things perhaps as when your deſires are ſatisfied in you can glory in, Oh you glory in ſuch and ſuch a mercie; ſuch a good thing you have above others; but under this glory there is a burning kindled, there's a great deal of the wrath of God in it, a ſecret curſe that goes along with it.

Eleventhly, *When we regard the ſatisfying of our deſires ſo as we regard not what becoms of others ſo be it we have our deſires ſatisfied;* and this is from their example here. Let's have a King: A King! What ſhall become of *Samuel* then? hath not he judged you, and been faithful with you? What, will you ſhew your ſelves ſo ingrateful to him for all the good he hath done to you, as to reject him, and his houſe, and family? Oh! they cared not for that; let us have a King, let become of *Samuel* what wil come; and of his houſe, what care they? And ſo when men are greedy in their deſires; Let us have ſuch and ſuch a thing, but care not what becomes of others. That's another Note of deſires not granted in love.

12.

Twelfthly, *When God satisfiſſing of our deſires, makes way for ſome judgment.* Now indeed the thing is comfortable that we have, but ſtay a while and you ſhall ſee there is ſome judgment making way by that very thing that you have: and when the judgment is come, afterwards you will ſee how it made way for it: there are very great judgments many times upon men, that are made way for by the ſatisfiſſing of their own deſires: God hath many waies to prepare a path for his anger, by giving you your deſires many times, there's nothing more ordinary in experience than this, and therefore we need not ſtand upon it; If you wil but examin the courſe of your lives, ſometimes you may ſee that if God had ſatiſfied your deſires in ſuch and ſuch things, it would have made way for the greateſt miſery that ever you had in al your lives, and when God denies ſometimes to his People, they can confeſſe, O Lord, I ſee that had I had my mind in ſuch a thing which I would have had, I had been undone. And on the other ſide, You wil find that thoſe things which you accompt the greateſt mercies to you, do make way for the greateſt evils, ſurely they were not given in love then.

13.

Thirteenthly, *When men are greedy of things, and never conſider the inconveniencies; when they would have their deſires ſatiſfied in a fooliſh way, never minding what inconveniencies may follow in this thing more than in the other thing, meerly looking upon that which is for the preſent ſutable to them, but never think what inconveniencies may follow.* Thus it was here; they would have a King; but *Samuel* came and told them all the inconveniencies that would follow upon it, how that they ſhould have this affliction and the other; You that are ſo deſirous of him, if he comes among you, he will bring you into ſlavetie, your Eſtates and your Children ſhall be under his power, you wil be in ſlaverie to everie Courtier. Nay but we will have a King for al this, they would needs change the way of Government, O that we might have a king! And they would be brought more under

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Law than before; for indeed in the time of the Judges, if you reade that ſtorie, you ſhal find that the People of *Iſrael* were in a great deal of Libertie then, and they obeyed the Judges in a great meaſure in a voluntary way; if you reade the ſtorie you ſhal find but Two Tribes that followed *Barach* and *Deborah*, and ſo of *Jepſibab*, and *Sampſon*, thoſe that were willing freely to offer themſelves they followed them; and thoſe of *Ephraim* they did chide with the other, and ask'd them, *Why did you not call us to it?* as noting that there was a great deal of freedom in the time of the Judges. Yea, but we will have a King, and we wil all then be tied to the ſame thing, and be under the ſame power, and ſo there will be a great deal of union that way: when this man ſhal not be in this way, and the other ſhal not be in another way, and men to have their freedom thus & thus, but al ſhal come in and joyn under the ſame Law, and ſo we ſhal go on in one: Certainly this was their reaſoning in their deſire of having a King. Now this kind of union (no queſtion) was verie good among the People; but to have it in this way, That whereas the People were governed in ſuch a way before as ſtood with a great deal of Libertie; It's true, they ſhal have a kind of union, but they do not conſider what inconveniences there will be in their being thus chain'd together. Priſoners that are chained at a Poſt, they are altogether all the day long: But would you have ſuch a kind of union, to be united with ſuch chains? Conſider that with the union there may come a ſlavery upon you. But they did not conſider of any ſuch things, no matter ſay they, Come, let us be all joyn'd in one, and let the ſame Law be upon every one. But now, how this would bring them under bondage and ſlavery in thoſe things they would be loth to be brought under in, in that they conſidered not at all.

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Fourteenthly, *When men ſeek to have their deſires ſariſfied meerly becauſe they love change.* We cannot have any com-

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fort that God doth it out of love, when it is out of a foolish spirit that loves novelty. They, though they had bin long enough under that kind of Government, and in a meer kind of novelty, not knowing what might come of such a change, but a change they would have. And so people though there be never so much good in a way, yet out of a novelty they would fain have a change: And if God grant them a change when they have no other ground but that for it, it is a sign that there is wrath in it, and not love.

15. Further, *When it is through impatiency, and want of heart to submit to God in a former condition.* It's ill when it is through a meer novelty, but when it's through impatiency then it's like to be in wrath, and not in mercy, if your condition be changed, God hath put you in a lower and mean condition, it's true, it's lawful for you to desire a change, yea, but if you desire it because you cannot submit to God's hand, then it's a sign that it is in wrath. but when you have brought your hearts to this, Lord here I am, dispose of me as thou pleasest, I am content to lie under thy hand, but Lord, I look up to thee for mercy; Consider I am a poor weak Creature, and it is fit that thou shouldest have thy will, and not I mine: then if God make a change, you may have comfort that it is in mercy: but if you have it through impatiencie, you can have no comfort at all in it. It was just so here; they could not bear the hand of God that was upon them, any present trouble that they had upon them, and so thought to help themselves by having a King, and God gave them one, but it was in his anger.

16 Further, *When our desires of further mercies makes us forget the former mercies,* and makes us unthankful for former mercies; they would have a King that might go before them, and fight for them. Fight for them! Did not God fight for them before? Oh wonderful and glorious Battels they had when they were under their judges,

ges, when they had *Samuel* to direct them, they never had more glorious Victories afterwards than then: Nay, you shall find in the whol Story of the Judges, that they did alwaies prevail, and their Judges generally were good, and guided them in Gods waies; but the Kings did not so; *For the Kings of Israel were none of them good, from the beginning of them to the end.* Oh unthankful wretches that they are, so eager to have another condition, never minding nor blessing God for what they had, forgetful of all the good that ever they had. *Samuel* could appeal to them, *Whose Ox, or Ass have I taken?* he judged righteously in his judgment. But they forget all Gods goodness and mercy towards them, and must now be in another condition. Oh! consider of this you that desire new conditions, be not you unthankful for what you have had, if you be so eager to have more so as to forget what you have had, if God should send you more your case is liketo be worse than now it is: If one should go and take meat to eat befor he hath digested what he eat before, he hath fill'd his stomach, but there comes new dishes to the Table that pleases his palate, and he falls upon that and eats more and more, but that doth not nourish him, but turns to evil humors and so doth him hurt; but if he would stay till he hath digested what he hath eaten before, then he might eat and have good nourishment. And you that would fain have more and more, have you digested what you have had? are you thankful for what you have had? hath God had the glory of what you have had before? then if God gives you any thing you may have comfort to your souls that it comes out of love.

Further, *When men desire new things out of distrust of God,* and make such conclusions of unbeleef; Surely if God should not grant such and such things unto them then they are lost and undone, and there's no way in the world to help them, and their desires are put on by di-

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trust : Whereas (my Brethren) *Gracious desires are put on by faith*, it's the prayer of *Faith* that doth good, it is *Faith* that doth inflame gracious desires that are sent up to God, they are sent up by the strength of *Faith*, and not the strength of *Unbeleef* : *It is the strength of Unbeleef that makes the desires of people so strong as they are*, as thus ; These people desir'd a King ? Why ? because they could not trust God to have but only Judges as they had before. *Samuel* was an old man, & his sons were naught, and they seethemselves in a hard condition ; yea, but now seeing God had not spoken to them about a new Government, they should have had it from God, if they had it at all, God should chuse them one ; but they thought that they must have one to go before them in their Battels, or else their Battels would miscarry, and they saw the Princes of the earth, they went before their Subjects in their Battels, and therefore they would be like unto them, and durst no trust God in that way that they were in before : and therefore it was in wrath that God gave them their desires.

28

Yet further, *If when God changes our condition, we bring the sins of our old condition into our new*, we can have no comfort then that it is out of love ; our care should be when our condition is changed, Oh but what were the sins of my former condition ? what were the sins of my afflicted, my low condition ? let me take heed that I do not bring those corruptions into my new condition.

19.

And then lastly, *If we seek to attain our desires by unlawful means, certainly that is curs'd* ; If God doth let us prosper in waies that are unlawful in themselves, we cannot beleieve that what we enjoy comes out of love, but out of wrath.

I was the willinger to enlarge this Point because of the great usefulness of it.

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Now then by way of *Corallary*, by all that hath *Corallaries* ſiō
been ſaid, the former
Notes,

First, Learn we then from hence, To take heed that we quit our ſelves in our deſires; be not too earneſt in your deſires; remember that Scripture, 1 Cor. 10. 6. *Now theſe things were our enſamples, to the intent we ſhould not luſt after evil things, as they alſo luſted.* It hath reference even to their luſting for their Quails, it was call'd luſting after evil things; though the things themſelves were good, yet becauſe of the way of their luſting, it made them evil to them: theſe are for our enſample, becauſe we ſhould not luſt ſo as they luſted. Oh! when you reade but that 11. of *Numb.* and the 78. *Pſal.* and there find how they luſted after evil things, and how the wrath of God came upon them when they had their deſires ſatisfied, let theſe be enſamples for us that we take heed of luſting ſo. And ſo when we reade of their deſires ſo after a King, and what they met withal when they had him, (I ſay) it ſhould teach us ſo far to moderate our deſires, as to labor to regulate them by the Word of God, and not be headie in them, but to order them according to the mind of God.

And then the Second is this, Let us by all that hath been ſaid learn, to prepare our hearts for what we have, and to ſeek proportionable grace for any thing that we do deſire. Treasure up this leſſon; when thou wouldeſt have a mercie from God, Oh ſeek proportionable grace, and prepare for the mercie.

Thirdly, learn this Leſſon, Be not too much exalted when thou haſt thy deſires ſatisfied. Me thinks this Point might be as a prick, to prick the bladders of the pride of mens hearts. Oh! take heed though you have prospered according to your deſires; *Saul* prospered a great while, and yet it was in wrath. Certainly there's no great mat-

ter to be expected from such things as we may have in Gods wrath, and therefore no cause to be exalted.

4. Fourthly, Learn from hence, *Never to draw any arguments of Gods love, by satisfying your desires in outward things.* It is a vain conceit of people to think thus, God loves me, why? because I have desired such and such things, and God hath given them to me. If a man were to go and chuse a Wife, if he knew her face were painted, would he conclude, Surely here's one of an excellent complexion? No, he would rather suspect it; truly the argument is as good, That this womans complexion and the constitution of her body is whole and good, as that argument, that my condition is good because God satisfies me in my desires.

Simile

5. Fifthly, draw this consequence likewise, *Learn never to envie at any men that have their lusts satisfied;* there's little cause that you should envie them. If you should see a man that loves Wine, and you knew it were poisoned. And a man that hath a Satin Sute, and you know it hath the Plague in it, there were no cause of envying such a man; a Leather Sute were a great deal better. God satisfies men many times, but it is in wrath, and to prepare them for slaughter.

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6. Sixthly, Learn from hence, *To be content to wait, and to be denied of your desires.* Oh! this is a point of verie great use, to teach us patience when God denies us; be patient and content when God denies you your desires, for you do not know what God may aim at in it.

7. Seventhly, Learn from hence, *Not to rest in what you enjoy, but to seek to know the principle from whence it comes.* And this I take to be as special a difference between a Carnal heart, and a Gracious heart as any I know. A Carnal heart thinks this: If I have the thing, I care not for any more: but a Gracious heart looks at the principle from whence it comes, he loves to look at the root and principle of all. A Gardener that oweth the Flowers regards the

A special difference between a Carnal & a Gracious heart,

the root more than the flower a great deal : but a ſtranger is more pleaſed with the Flower than with the Root. So Carnal hearts look only at Flowers; but gracious hearts look at the Root: I have ſuch and ſuch a thing, but have I an evidence of Gods love? Look how high the head of the Fountain is, ſo high the Water will go, and no higher; Water will aſcend as high as the place was from whence it did deſcend. And ſo everie mercie we have wil carry us as high as from whence it came: If from common general bounty, it carries us to God but it came in a general way; but if it comes in a ſpecial love in Chriſt, it carries us to God in Chriſt.

Simile.

Note,

Eighthly, Learn hence, *To ſeek thoſe gifts that God never grants to any but in love.* There are ſome things that

8.

are of ſuch a noble and excellent nature, as God doth never grant to any but in love, they are precious things indeed; And this one Conſideration doth ſhew the difference between Spiritual bleſſings, and Temporal bleſſings as much as any one thing I know. Temporal bleſſings though they are in themſelves good, and have manie ſweet accomodations with them, yet they are of ſuch a low nature, as many times they come to men, and come out of Gods wrath, they may ſtand with wrath, yea, they may flow from wrath. But come to Spiritual bleſſings, the Graces of Gods Spirit, come to thoſe Spiritual bleſſings wherewith we are bleſt in Jeſus Chriſt, and theſe are of ſuch a nature as they can never com but from love, and out of love.

An eſſential difference between Spiritual & Temporal bleſſings.

From this point you ſee, That *a little Grace is more worth than the enjoyment of all the world*: God may give a man the Empire of all the world, and he may do it in wrath, and tend to the furtherance of wrath; but now, if you have but the leaſt drachm of Grace, if you have but any ſpiritual knowledge of God in Chriſt; *This is eternal life, Joh. 17.3. ſo know thee, and thy Son whom thou haſt ſent into the world*: If thou haſt any Faith, Oh! this is Precious Faith: If

Note.

thou

thou hast any knowledg, Oh it's the *Divine Nature*, it comes from the infinite Ocean of eternal love and will carry thee to the infinite Ocean of love; Oh! prize Grace, and seek after Grace.

The point urged.

You whose hearts have been so eager and desirous after outward things, turn now the stream of your desires; Oh I have been eager after such and such things; if I have them, yet I may have the wrath of God with them, and what good will they do me then? Oh! but I hear that there are such and such things to be had that I can never have them but in love, they are the priviledges that come to the Saints in Jesus Christ.

9.

Ninthly, *Oh bless God, you that know and find that what you have, it is in love.* You are to bless God for what you have; but in that he hath given you your desires, and given them out of love too, here God blesses his blessings, and your blessings should be double, trible, seven, an hundred fold: Oh that the Lord hath delivered me from such an affliction, and I find it is in love; as *Hezekiah* could say, when he was delivered from his sickness, *In love to my soul hast thou delivered me from the pit of corruption*: So I make no question but there's many of the people of God, even many of you that are before him this day, that are able to say, Well, upon these arguments that I have heard this day upon this point thus opened, I can say to the glory of God, Out of love to my soul hath he delivered me out of such an affliction, from such a sickness; out of love to my soul hath he granted me such a mercy: I had been praying and crying to him for such and such mercies, and out of love to my soul hath he granted them to me. Oh! you may go away with comfort in what you have, if it be but a very little that God hath given you; Oh the Lord hath given you a good portion, your lot is fallen into a good ground, you have a goodlie inheritance, Certainlie you have a child's portion, and go away and be satisfied in it.

Isa. 39.

Encouragement.

And

And now my Brethren, though this part for the practical part of it is the chief; I confeſs I have not yet come upon that that is held forth in the verie words, and that is about giving of Governors in his wrath; I only have ſpoken to the Point hitherto, as it concerns the giving of our deſires whatſoever it be: But now for the particulars, as the ſpecification of their deſires, *That God had given them a King in his wrath.* That I confeſs is a point that I think there may be much of the mind of God known in it, and a point that will require ſome time in opening it. And it will be hard to ſpeak of ſuch a point as this is without very great deliberation, and to have full ſcope when at any time I ſpeak of it; and therefore I do not intend at this time to meddle with this point of Gods giving Kings in wrath, I ſhall rather defer it to the next day. Only one Note further, and that's this;

A hint of a meditation upon Gods giving our deſires in his wrath; when men by the violence and ſtrength of their ſpirits do get their deſires from God though in wrath, it hath hinted to me this Meditation which may be of very great uſe to you.

Many men they do get from their conſciences thoſe things they have a mind to have, as they get from God that they have a mind to have; many men are very violent in their deſires, and would fain have God grant them ſuch and ſuch things, at length, though it be a thing that is very diſpleaſing to God, ſaith God, let them have it. Juſt ſo it is in regard of conſcience, *for conſcience is Gods Vice-gerent in the ſoul of man.* Now there are many men that are verie deſirous of ſuch things as their conſciences at firſt are very much againſt: Oh! they would fain have ſuch and ſuch things: ſaith conſcience, you may not, you will ſin againſt God, you will wound me, and bring ſorrow and affliction to your ſelves; this makes them at a ſtand, and they are very
much

much griev'd at it that conscience will not give them leave, and it may be they have so much enlightening in their consciences as they dare not take it without the leave of conscience, and although they may restrain for a while, yet still their lusts are very violent, and they would fain have their consciences to yeeld to them, they labor and struggle what they can with conscience, and they seek to find out some evasions and distinctions whereby they may satisfie conscience, either to lay conscience asleep, so that it may not trouble them, or at length to satisfie conscience so far as conscience may be content that they should have their desires satisfied, *Now their lusts when they are grown hot send up such streams into their understandings as hinders the work of conscience,* that conscience begins to be more dull in the work of it, and is not so quick in the apprehensions of it, nor in the exercise of it as before; and at length after much ado, when they have tir'd and wearied themselves, and tired conscience, they at length do obtain *even of their very consciences* to do such things as they have a mind to, so that now their consciences begins to say to them, *Seeing you have such a strong and earnest desire, do it;* Now upon this they eagerly fall upon it, and they bless themselves in this, and think they have gotten a great Victorie that they have prevail'd over their consciences, that their consciences hath given them leave to do such a thing; it may be these men will say, If I thought it were against conscience, if conscience did tell me that it ought not to be done, I would not do it for a world. Yea, but friend, how do you get leave of your conscience to do it? There was a time that conscience was against it: how came you to get leave of your conscience? was it not through the violence of your spirits? *You would needs have it,* you were set upon it that you must have *your liberty, and preferment, your ease, and content.* and you must not suffer such & such things, and by this violence of your spirits you come to prevail

Note.

Note.

prevail with your conſciences : Now conſcience lets you go on ; but do not you think that conſcience will tear you for this another day : for all you have prevail'd with your conſcience ſo as it doth not acufe you of ſuch and ſuch an evil way, but lets you go on ; do not you think to hear of it another day ? Oh yes, certainly conſcience being Gods Vice-gerent, will do as God will do in this caſe, When men get their deſires of God, why ſaith God, let them have them, but do not you think that God will call them to an account for it ? So it is here ; as men ſhall hereafter pay full dearly for thoſe things that God ſuffers them here to have ; ſo many men and women will pay full dearly for thoſe things that conſcience gives them now libertie to enjoy : though you have libertie yet you have got it in a forced way from conſcience, and conſcience will have another reckoning with you hereafter : you know how it was with *Balaam*, he had a mind to go to curſe the people, it was becauſe of his *preferment*, and though God did deny him once, yet he would ask again, and he would not be ſatisfied till God ſaid at length, Go ; Yea, but God met him in the way, and had like to have deſtroyed him for all that. Juſt ſo do many men with their conſciences, it may be they ſee ſome preferment that they may get ſuch a way, and their conſciences for the preſent have ſome tenderneſs, but they will ask their conſciences, and their conſciences ſaies no, but then they will ask again, and again, and, as I ſay, God ſaid to *Balaam* at length, Go, but he ſaid it to him in anger, and met him in the way and had like to have deſtroyed him ; and ſo though conſcience may do ſo, yet conſcience will one day come out with a drawn Sword againſt thee, and it may be thy deſtruction.

Notes prepared by the Author for another Sermon on *Hosea 13. 12* which (being prevented by the Lords taking him to himself) he Preached not.

Text.

Obs. 4.

I gave them a King in my wrath, &c.

Kings and Princes sometimes are given to a people in anger. *Job. 34. 30.* That the Hypocrite reign not, lest the people be ensnared. It is in anger if an Hypocrite reign. *Psal. 109. 6.* Set thou a wicked man over him, and let Satan stand at his right hand. *Dan. 8. 23.* In the latter time when the transgressions are come to the full, a King of fierce countenance, and understanding dark sentences shall arise; and his power shall be mighty, he shall destroy wonderfully, and shall prosper. So it was said of the * *Agrigentines*, That *Phalaris* was given to them as a plague, and *Marius* to the Romans. † *Anastasius Nicenus*, *Quest. 15.* in script. speaketh of one in the time of *Phocas*, pleading with God and saying, *Wherefore Lord hast thou made Phocas Emperor?* the Answer from Heaven was: *Because I could not find a worse.* He tells also of the Bishop of *Thebais*, being proud because advanced: Had these words spoken to him: *Wherefore miserable man art thou proud? Thou wert not made Bishop because thou wast worthy, but because the City deserved such a Bishop.*

* *Agrigentinis Phalaris, Marius Romani.*
Cui Domine eu-
ficisti Impera-
torum? † *Resp.*
Quoniam non
inveni pejo-
rem.

Quest.

But it may be demanded: When are Kings and Princes given in anger? I answer;

Answ.
When Go-
vernors are
given in An-
ger.

1. When men are eager upon them, The men of *Shechem* were eager upon *Abimelech*, *Judg. 9. 6.* They had him, but in wrath; for *vers. 23.* God sent an evil spirit between the men of *Shechem* and *Abimelech*. And what the issue was we know.

2. When Kings and Princes are desired out of an opposition to what God would have them to be under as here in the text: so *Sam. 8. 10. 19.*

3. When such are given as was *Saul* and *Jeroboam*. For explication of this observe,

1. *What Saul was.*

S A U L
A description
of him.

First, He was Tyrannical, 1 *Sam. 8. 11. Psal. 18.*
with the Title. Secondly,

Secondly, A bold venturous man, to do things of his own head in Gods Worſhip, 1 Sam. 13. 9. he ſacrificed before Samuel came.

Thirdly, Hypocritical, 1 Sam. 15. 13. he bleſſed Samuel, and pretended he had performed the Commandement of the Lord; whereas he had rebelled againſt it, verſ. 22, 23.

Fourthly, A raſh ſpirit, 1 Sam. 14. 24. Cursed (ſaies he) be the man that eats any food till evening: when as firſt, it was an hindrance to the execution, as verſ. 29, 30. and again, all the people heard not, and namely his ſon Jonathan, upon whom he had like to have executed the curſe, if the people had not reſcued him.

Fifthly, Hardly convinced, 1 Sam. 15. 20. He ſtands in the defence of himſelf againſt Samuel the Prophet.

Sixthly, Greedie of gain, 1 Sam. 15. 19. Samuel charges him, with ſlying upon the ſpoil.

Seventhly, Regarding the people more than the Commandement of God, 1 Sam. 15. 24. I feared the people, ſaith he, and obeyed their voice.

Eighthly, Seeking his vain honor, 1 Sam. 15. 30. I have ſinned, yet honor me now I pray thee before the Elders of my people, and before Iſrael.

Ninthly, Gods Spirit leaves him, 1 Sam. 16. 14. The Spirit of the Lord departed from Saul, and an evil ſpirit from the Lord troubled him.

Tenthly, A poor low ſpirit to help himſelf when God was departed, 1 Sam. 16. 17. when he was troubled with the evil ſpirit, he was fain to except of the poor help that Muſick could afford him.

Eleventhly, Subtil and crafty, Pſal. 57. 6. David ſaith (ſpeaking of Saul) That he had prepared a net for his feet, and digged a pit, ſo Pſal. 142. 3.

Twelfthly, Proud and haughty, Pſal. 59. 12. For the ſin of their mouth, and for the words of their lips, let them be taken in their pride. Viz Can the Son of Jeſſe give you fields and Vinyards, 1 Sam. 22. 7.

13^{ly} Given to Cursing, Psal. 53. 12. *Cursing, and lying they speak.*

14^{ly} Envious. 1 Sam. 18. 8, 9. *When they had sung in the dance, Saul hath slain his thousands, and David his ten thousands: The Text saith, Saul was very wroth, and the thing displeased him; and Saul eyed David from that day and forward.*

15^{ly} Hating the Saints. 1 Sam. 18. 11. *Saul cast his javeling at David, and said, I will smite David to the wall. And vers. 13. He removed him from him. And 1 Sam. 17. 1. Saul spake to all his servants that they should kill David. And vers. 17. he calls him his Enemy, saying to Michel, Why hast thou sent away mine Enemy?*

16^{ly} Cruel. 1 Sam. 22. 18, 19. *He caused to be slain 85 Priests; and smote the City of Nob (the City of the Priests), men, women and children, sucklings, oxen, asses, sheep, with the edge of the sword. Psal. 7. 2. David prayes for help, lest he (Saul) tear my soul (saith he) like a Lyon, renting it in pieces &c. And Psal. 57. 4. He saith, My soul is among Lyons, men that are set on fire, whose teeth are spears and arrows, and their tongue a sharp sword.*

17^{ly} Treacherous: Pretends a Benefit, intends a mischief: 1 Sam. 18. 17. *And Saul said to David, Behold, my elder daughter Merob, her will I give thee to wife, only be thou valiant for me, and fight the Lords battles: for Saul said, Let not mine hand be upon him, but let the hand of the Philistims be upon him.*

18^{ly}. False of his word: ver. 19. *But it came to passe at the time when Merab Sauls daughter should have been given to David, that she was given to Adriel the Meholathite to wife. 1 Sam. 26. 21. Return my son David for I wil do thee no harm, yet chap. 27. 1. David was so pursued by him, that he fled to Achish King of Gath. Psal. 59. 12. Lying they speak.*

19^{ly}. He regards not oathes, 1 Sam. 19. 6. *And Saul swore: as the Lord liveth he shal not be slain: yet, ver. 10. 11. he would have smitten him to the wal with his javalin, and*
missing;

miſſing that, he ſent meſſengers to murder him in his houſe.

20^{ly}. Stout againſt his conſcience, and all means that God uſed to reclaim him. 1 Sam. 24. 17. 18. 19. 20. *Thou art more righteous then I, &c. I know wel that thou ſhalt ſurely be King, and that the Kingdom of Iſrael ſhal be eſtabliſhed in thine hand, &c.* Hence David Pſal. 59. praying againſt Saul, as appears in the title of the Pſalm, ver. 5. ſaith, *Be not merciful to wicked tranſgreſſors.*

21^{ly}. Preferring baſe men, and rejecting the good, Pſa. 59. 7. *David was his enemy, but Doeg a mighty man with him.*

22^{ly}. Cares not for his own Laws to ſatisfy his humors, 1 Sam. 28. 9. where having ſuppreſſed wizards and witches, yet he ſeeks to them and promiſes immunity to them.

23^{ly}. He is unwearied in his malice, never reſts, but follows David, as one hunts a partridge from place to place, if diſappointed one way, he tries another: ſends to Davids houſe, then to Nainb, then to Keilah, then to Ziph, then to Engedi, to Hachilah, Saul ſought him every day 1 Sam. 23. 14. Pſal. 7. 14. *Behold he travelleth with miſchief, &c.*

24^{ly}. One that could not be overcome by kindneſſe, love, faithfulneſſe, not taking advantage, &c. 1 Sam. 24. 4. &c. chap. 26. 8. 9.

25^{ly}. Vexed becauſe he could not have his mind, Pſa. 57. 14, 15. *They return and grin like a dog, vexed to loſe his morſel.*

26^{ly}. Deſperate forſaking of God, and going to the Devil for counſel, 1 Sam. 28. 7. and afterward wilfully kills himſelf.

2. What Jeroboam was.

Jeroboam:
A diſcription
of him.

1. One that ſeemed to be much for the good of the people, but when he had power in his own hands, then none more.

more fierce then himself, 1 King. 11. 27. He cared not for the people. *Hof. 13. 1.*

*Omnium con-
sensu capax Im-
perij nisi impe-
rasset.*

2. One whose carriage was very taking, he was diligent industrious and valiant, a man fit for rule. 1 Kin. 11. 28. but when he had got power into his own hands, there was nothing but imperious domineering, " Tacitus saith of Galba, That all men judged him fit for rule, til he did come to it.

3 Subjecting of Religion unto Policy, 1 King. 12. 26. And Jeroboam said, Now shall the Kingdom return to the House of David, if this people go up to do Sacrifice in the House of the Lord at Jerusalem: Whereupon the King took Counsel, and made two Calves of Gold, &c.

4. False, pretending one thing, and meaning another, 1 King. 12. 28. He said unto the people, It is too much for you to go up to Jerusalem: behold thy Gods O Israel which brought thee up out of the Land of Egypt.

5. Idolatrous, *ibid.* and 1 King. 14. 9. But thou hast done evil above all that were before thee, for thou hast gone and made thee other gods and molten Images &c.

6. He was a conscience oppressor, He laid snares for those that went up to Jerusalem to worship, as was noted, *Hof. 9. 8.*

7. A scorner, *Hof. 7. 5.* He stretched out his hand with scorners.

8. Subtil, 1 King. 12. 31. He ordained such a feast as was at Jerusalem, made an house of high places, and Priests that all might be furnished like the worship at Jerusalem.

9. Intemperate, *Hof. 7. 5.* In the day of our King, the Princes have made him sick with bottles of Wine &c.

10. Despising the true Ministers of God and loving a base Clergie, 1 King. 12. 31. Made Priests of the lowest of the People.

11. Enraged against the Servants of God, and God himself when opposed, 1 King. 13. 4. And it came to pass when
King

King Jeroboam heard the ſaying of the man of God, which cried againſt the Altar in Bethel, that he put forth his hand from the Altar ſaying, Lay hold on him.

12 Extream ſtout, notwithstanding ſuch a hand of God upon him, verſ. 33. After this Jeroboam returned not from his evil way, but made again of the people Priests for the high places.

13 Slighting God and his Worſhip, 1 King. 14. 9. Thou haſt caſt me behind thy back.

14 He did evil above all that were before him, 1 Kings, 14. 9.

15. He truſted to his many men and policie, not regarding what is ſaid to him about fighting againſt God, 1 Chron. 13. 8. 12, 13.

16. Though conquered before Gods Servants, who relied on the Lord, 1 Chron. 13. 18. ſo as he loſt five hundred thouſand men at one time, yet he continued in his evil. -

17. For his own ends he would make uſe of Gods Prophets, 1 King. 14.

18. A man of a baſe ſpirit; God threatens he will take him away as man takes away dung, 1 King. 14. 10.

19. His familie was ſuch, as, except in one little child, there was no good at all found in it, 1 King. 14. 13.

20. He made Iſrael to ſin. The common Epethite the Scripture gives him.

21. He ruined the Kingdom by his ſin: 1 King. 14. 16. He ſhall give Iſrael up, becauſe of the ſins of Jeroboam.

Yet for all this he continued his reign two and twenty years. 1 King. 14. 20. How long he reigned.

Seing Governors are ſometimes given in wrath, let us pray that they be given to us in love: But it follows, Uſe.

בעברתי

I took them away in my displeasure.

- Expos. As if he should say, though they were evil, yet I took them away, to make way for worse.
- Obs. 1. Whence note, Oppressors are taken away, and greater Oppressors came in their room.
- Expos. Calvin, thus, I will take away this Kingdom from you which I see to be an occasion of blindness to you : for if it remain, I shall be no body with you, nor will my word be of any Authority.
- Obs. 2. Obs. 2. What God gives in anger never prospers.
- Use. Expect not therefore help from those men or things that God gives in wrath.
- Caution. Sometimes God accepts of repentance when it is unfeigned, as in Davids taking Bathshebah to wife of whom he had Solomon, &c. Viz. if the thing it self be good.
- Obs. 3. What God gives in anger cannot hold long with us, [Caut. yet this Kingdom of Israel continued twentie yeers.]
- Obs. 4. Those things that begin ill, prosper not usually. (Initium maledictum, finis maledictus, Calvin in loc.) The beginning is accursed, and so is the end. Thus many businesses beginning in anger end in wrath; this Kingdom of Israel is an example of this from the beginning to the end. [But yet here also that holds the Author noted above vers 9. that no condition is so bad but there is help in God for it, and if so be that the continuance in it be not with sin, or the thing a sin in it self.]
- Obs. 5. When men have enjoyed their desires in wrath a while, God rends them in fury from them, this is terrible indeed, for as it was given in indignation : All the while it was enjoyed it was abused, Psal 78 30, 31. While the meat was yet in their mouths, the wrath of God came out against them.
- Caution. But yet we must here Note the difference that Pareus observes. That these calamities upon what God gives in displeasure, are indeed wrath to his own people, but in fury to his enemies.

When

When God takes away what he gave in wrath it is more wrath [*oftimes.*]

Obl. 6.

But here are two Questions. 1. How we may know, when God takes away and not in wrath?

Quest. 1.

First: When the comfort of creature he takes from us, began to draw the heart from God, and now he seasonably takes it away with a sanctified use. 2. When we can bless God and be thankful. 3. When God makes it up in himself, and in the comforts of his Spirit.

Answ.
When God takes away, and not in wrath.

When does God take away in wrath?

Quest 2.

First, When 'tis given in anger.

Answ. 1.

Secondly, When he takes them away by violence in some terrible manner. Psal. 58. 9. Before your pots can feel the thorns he shall take them away as with a whirlwind, both living, and in his wrath. Psal. 52. 5. God shall destroy thee for ever, he shall take thee away and pluck thee out of thy dwelling place, and root thee out of the Land of the living. Lam. 2. 6. He hath violently taken away his Tabernacle. As a man that is angry snatches away what he had given.

When God takes away in wrath.

2.

3.

Thirdly, When we have most need of the comfort of it, Zeph. 2. 4. I will drive out Ashdod at noon day, [when they should have taken the benefit of their houses for shelter, and their meat for refreshment.]

[Tempus sane incommodissimum, iter aliquo facientibus in estate & in loco calidioribus, Drus. in l.

Fourthly, When we murmur and complain inordinately of our affliction.

Fifthly, When we shift and shirk out for succor.

Sixthly, When there is nothing but bitterness, and only evil in the removal.

Seventhly, When one evil makes way to another evil and none sanctified. Psal. 78. 50. He made way to his anger.

Eighthly, When it carries with it the marks of special sine. yea, when as the sin it self deprives us of a mercie; as when intemperance takes away health; ambition brings into disgrace; gluttonie takes away the stomach; greediness takes away riches. Rom. 11. 27. This is my Co-

Note.

venant with them when I shall take away their sins.

Note. Ninthly, When it happens according to those misgiving thoughts we have had, and yet would not take warning.

Tenthly, When it brings sin into remembrance, *Job, 13. 26. Thou makest me to possess the sins of my youth. 1 King. 17. 18. Art thou come to call my sin to remembrance, and to slay my son?*

Use. Wherefore seeing this is so fearful, let us pray with David, *Psal. 6. 1. O Lord rebuke me not in thine anger, neither chasten me in thy heavy displeasure.*

Obl. 7. Again note, that our sin may bring us to this: *That whether we have our desires, or whether they be taken away, yet still all may be wrath.*

Obl. 8. *Change of oppressing Government by forreign Power, is a sign of wrath.*

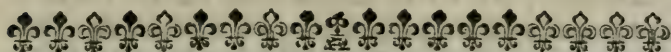
Obl. 9. *Gods hand in a business excuses not mans sin; he can make use of mans sin to the furtherance of his ends, and yet be innocent.*

Obl. 10. Lastly, *We must not judg by success; of which above.*

Thus far the Authors Notes.



The



The Supervisor to the READER.

THE Author was prevented by several providences, from preaching the fore going Sermon for some months together, insomuch as himself wondered what purpose God had in it; till at last God visited him by sickness, whereof he fell on sleep in the Lord: His Disease was thought to be Infection, but without any sore, yea, and (as the Gentlewoman his wife hath related) without any spots or tokens; only there was a black settling of blood on one side of his back, which she supposed might have come with a Fall from a Horse which he had taken not long before. This is mentioned by occasion of some contrary reports concerning his death. About the time of his immediate dissolution he lift up his eyes, and was heard to speak these words, I come, I come, I come: and so gave up the ghost.

It had been much to be wished that the Author had been more concise & brief in som Amplifications which, though they were all exceeding useful, yet they have deprived us of his Preaching and compleating both the former Sermon, and the rest of the Prophecie. But God was pleased (for our sin no doubt) to deprive us of that Mediator-like Instrument between the divided Godly Parties of this Nation, and of the further mind of the Holy-Ghost which he had revealed to this his Servant, touching the Scope and Use of this Prophecie in these daies.

God took him away in the strength of his Parts and Graces, that he might not lose in the reputation of his Ministry or Piety, as some have before their death.

Also; though we cannot affirm, as one of Josiah, That he sanctus Equum, was taken away (Ne malicia mutaret intellectum ipsius) lest the evil of the time should have wrought upon his temper: yet we may say, as another doth, He was taken away from the evil to come.

The Supervisor to the READER.

Moreover : It is not an unuseful Note, that the Preface to
 *---Effe præ- the * Ligurine Bible hath, whereof the inference is, That
 terca annos, wilt in some weighty point we labor for great exact-
 qui pñs mul- nefs and preparation, we are either disabled by our dili-
 tas adne gen- gence, or prevented by our tardiness and delay, whereas
 tes &c quæ moderat preparation seasonably applied, might be more
 priuquam af- useful to the Church, than such exactness so deferred.
 fequantur aut Which is not spoken to reflect any thing on our reverend Author,
 fion satisfaciât & in his quic- but to admonish others, ut maturent.
 & in his quic- dum esse putent, vel senio, vel nimis & intempestivis studiis conficiantur, vel
 ferò nimis incipientes, nihil ad justum finem perducant-- ut Ecclesiæ carentium
 fit non tam præcellentium quàm mediocrium ingeniorum fructibus, &c.


Now among other arguments (good Reader) to commend this
 Excellent piece : This is one, That it hath been brought to thy
 hand, through several Elements, having been in danger, part
 of it to be rotted in the Earth where it was buried. part of it to
 be consumed in the Fire, wherewith much of the Town where it
 was * flamed. part of it to be lost in by-holes where it was hid-
 den in the midst of Enemies. Make special use therefore of
 what is come (as it were) through fire unto thee for that
 end. (to use the Prefacers words before M^r Cartwright's An-
 swer to the Rhem. Test.) And if thou find that fruit the Su-
 pervisor did in preparing it for thee, thou wilt not repent thy
 pains or pery. Farewel.

*The Original was with the Supervisor in Colchester when besieged and much of the Town burnt.

FINIS.

A N
**ALPHABETICAL
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OF THE
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